

CHURCH MANAGEMENT



FEBRUARY
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VOLUME XIII
NUMBER FIVE

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The Church believes in the possibility of Christianizing our social order. Because of this faith it must ultimately array itself against every individual and institution which stands as an obstacle in the way of this Kingdom of God. Things which are contrary to the spirit of Jesus Christ are the enemies of his Church.

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Probably the Church will not ally itself with any particular reform agency, but it will give its blessing to all those who work for the brotherhood of man. Sometimes this opposition must be stated fairly and frankly. The Church once opposed duelling and slavery and the commercialized liquor traffic. In the future it must oppose these and many others. It will be against war, against social injustices, against unfair laboring conditions, against radical prejudices, against the abridgment of human liberties.

Some of these principles will make those who sponsor them unpopular. It is not going to be the popular thing to be tolerant when the rest of the world is intolerant, to be brotherly minded when the rest of the world is controlled by national and racial prejudices. There will come times when it will not be easy to be a Christian.

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I cannot involve myself.

* * *

Necessity knows no law.

* * *

I do not quarrel with facts.

* * *

Every edge must be made to cut.

* * *

There is powerful temptation in money.

* * *

I have a congenital aversion to failure.

* * *

I am trying to evade the butchering business.

* * *

I am always for the man who wishes to work.

* * *

The tug has to come and better now than later.

* * *

All good, intelligent people are very much alike.

* * *

If you make a bad bargain, hug it all the tighter.

* * *

An ant's life is as sweet to it as our lives are to us.

* * *

Ought he to have it, and can it be done, and how?

* * *

Broken by it I, too, may be; bow to it I never will.

* * *

When you can't remove an obstacle plow around it.

* * *

Truth is generally the best vindication against slander.

* * *

The plainest print cannot be read through a gold eagle.

* * *

Stand by the cause and the cause will carry you through.

* * *

In truth he was the noblest work of God—an honest man.

* * *

I think the measure politically expedient and morally right.

* * *

I care very little for the publication of any letter I have written.

* * *

Exercise your own judgment and do right for the public interest.

* * *

Justice and fairness to all is the utmost I have said or will say.

* * *

I do not wish the sense changed, or modified, to a hair's breadth.

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THE EDITOR'S DRAWER

A Word to Church Craftsmen

The editor's drawer this month is dedicated to church craftsmen and artisans, those individuals and firms who, believing in material beauty for the church, have invested personality and capital in their convictions. The past six years have been difficult for these folk.

I want Emil Frei, veteran worker in glass, of Munich, New York and St. Louis, to speak for me here. I had spent two hours with him in his St. Louis studio. He told of the years of depression in which an established business lessened year after year. But workmen must be paid. Then he added words regarding the signs of new business activity in the churches.

Raising his kindly eyes from a color chart on which he was working, he said:

"It will come back, yes, it will come back. The world will always return to the good and the beautiful."

The average minister does not know just how the depression has hit the artisan, the craftsman, the architect and others who have given themselves to the material side of the church. This message is for them. I like Mr. Frei's faith; and I share it.

"It will come back."

WILLIAM H. LEACH.



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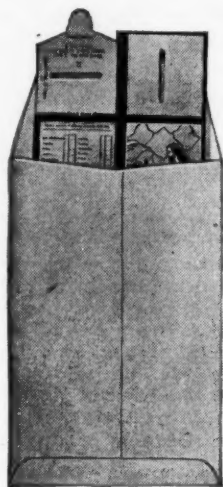
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Improving Your Publicity with Line Cuts

THE average minister seeking to illustrate his church publicity invests in a half-tone of his church or himself. The reason is obvious. The half-tone is made from a photograph with is available. It is a little more effort and costs a little more to have a line cut made. There are advantages in the line cut, however.

In the first place the line cut breaks down the geometrical formality of the half-tone. The artist can add a few

lines to secure proportion or some other effect. It is easy to build up the outstanding feature such as a tower, window or some thing else which should be emphasized. The half-tone can only be used on a calendared (shiny) paper. A line cut is equally effective on a rougher stock.

To secure a line cut the engraver must have an artist's drawing instead of a photograph. This may be made direct from the building, or it can be drawn

from a photograph. *Church Management* recently had an advertiser who offered to make both the drawing and the printer's line cut of any building at a cost of but \$7.50 for both. His offer still holds good if one wishes to take advantage of it.

The two illustrations show very clearly the difference between the effect of a half tone and a line cut on the printed page. What is said about the picture of a building applies with equal force to a personal illustration. There are many advantages in the line cut.



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These boxes should be distributed to the homes of the membership the week before the beginning of Lent (Feb. 10th 1937).

The box should be put on the table at each meal during Lent and an offering placed in the box as part of the table devotions.

A space is provided for the marking of an (X) for each meal during the Lenten season.

A small offering of 5 cents at each meal will bring in about \$6.25 in each box.

It is always more effective to number the boxes. A special committee should collect the boxes that were not returned on Easter Sunday.

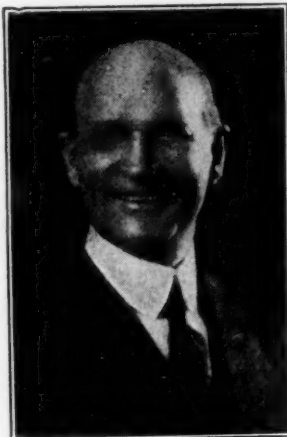
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IS AN ELECTRONIC INSTRUMENT AN ORGAN?

Many ministers who are in the market for organs have wondered about this. It may be decided soon when the Hammond Clock Company answers the citation of the National Trade Commission and answers the charges of that body. All of the charges have to do with the advertising of the new Hammond organ which the trade commission maintains is misleading.

From the complaint the following definite charges are taken:

"Said statements and representations are deceptive, misleading and false in the following particulars:

"(a) Said instrument is not capable of producing the entire range of musical tone colors or effects or of producing such range of tone colors or effects that it can properly and adequately interpret, without sacrifice, the works of all the great classical musicians who have composed music for the pipe organ.

"(b) With the exception of flute tones, said instrument is not capable of producing faithfully the musical tones of a pipe organ necessary for the proper and adequate rendition of the great compositions of organ music.

"(c) Said instrument is not capable of producing a range in harmonics equivalent to the range in a pipe organ.

"(d) The tone produced by the said instrument is not an improvement over that of any modern organ of recognized merit.

"(e) When the tones to be desired to be produced on such an instrument go beyond a certain range, or when the volume of tone is increased beyond a certain point, the tones of said instrument are not faithful but sometime break and sometime are produced with suddenness and attack and do not permit the gradual smooth and musical crescendo or diminuendo of tones comparable to those actually obtained in a pipe organ and necessary for the adequate and faithful rendition of classical music.

"(f) The instrument is not comparable to a \$10,000 pipe organ or to any pipe organ."

These charges of the commission are based, of course, upon the published advertising of the Hammond Clock Company, makers of the Hammond Organ.

Should the company be unable to answer these individually and collectively it would be forced to withdraw much of its present claims. The result would be that the buyers of the Hammond instrument would purchase it, not as an organ, but as a useful electronic musical instrument which has a place in the home and church.

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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited By WILLIAM H. LEACH

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Britain's Conflict Between The Old and New

Cambridge — Edward VIII-George VI — Theological Tendencies

*By Frank H. Ballard of London**

In any sense I am to maintain my role of British correspondent it is high time I took up my pen, and this is made possible by a brief escape from the incessant demands of a London Pastorate. I am writing from Cambridge where, more years ago than I care to count, I was an undergraduate. The shops are gaily decorated for Christmas, but as it is vacation the usual crowds of students are absent and the town seems quiet. There are few places more fascinating, especially when the work of the University is in full swing. The background is ancient. The old buildings and narrow streets and academic customs speak of centuries gone, and one knows that behind grey walls men are soaking themselves in the classics and re-learning the lessons of antiquity. Yet most noticeable of all is youth itself, discussing the problems of the hour, anticipating the future and deciding the shape of things to come.

The last time I was here for a fleeting visit the famous Union debating chamber was so full that one could not get inside: they were debating the pros and cons of birth-control and contraception. Here in a very special way the old and the new meet—but not only in the minds of the undergraduates. They meet very conspicuously in architecture. Many of the little old buildings which give Cambridge its charm have been demolished and in too many instances garish modern ones take their places. It is not as bad as Salonika, as I remember it, where East and West met in glaring contrasts, but it is decidedly disconcerting to find an ultra-modern cinema or crude sixpenny store next to a college which is bathed

in the atmosphere of mediaeval scholasticism. This may be the age of science and of progress: I fear that our children's children will complain bitterly of vandalism.

The Constitutional Crisis

It is at least possible that our recent constitutional crisis may also appear to our descendants as a clash between traditional and modern England. There is no need for me to recite the facts. If reports are true the American papers were full of King Edward VIII and Mrs. Simpson when the great majority of us were in complete ignorance that a crisis was brewing. Is it, I wonder, fantastic to suggest that our late monarch represented the virtues and the weaknesses of the modern mood, and that the Prime Minister, the Archbishop of Canterbury and the House of Parliament represented the failings as well as the virtues of conventional morality? Perhaps it indicates as much my middle age as the cast of my mind that I find myself sympathizing with each side in turn. When one like Mr. Baldwin asserts the impossibility of a morganatic marriage with a woman twice divorced; then he goes on to plead that, if the throne is to retain the respect of the Empire and the world, (which it has undoubtedly had in ever-increasing measure for years past) the man who sits upon it must put duty above pleasure—I cannot do other than assent. But when, on the other hand, it is pointed out that it is the form rather than the reality that men are pleading for; that kings may have their mistresses and still be thought respectable; again I feel that the speaker is to be heard and not howled down. And that many feel as I do is indicated

by the fact that while we are satisfied that the Prime Minister acquitted himself manfully and led the Empire safely through what might have been a calamitous patch, our sympathies go out not a little to the Prince across the water who has proved himself to be frank and courageous.

There are some important questions raised by the whole business for moralists and constitutional lawyers. I will here point out only one practical matter—the great importance of the kind of influences that surround the throne. Someone has said that religion comes to a man most often through his friends. Actually not only religion but, for most of us, ideas, temptations, fashions of all sorts come through our friends. More than we know we take on the color of our environment, especially our personal environment. But a king is an exceptionally exposed person. If he is surrounded not only by wise counsellors but by good friends it will be easy for him to rule wisely. But if he is enmeshed in a fast set, and spoiled by mere flatterers who make light of all the Christian virtues, it will be difficult, if not impossible, for him to keep his name untarnished. How many who have sat upon the throne of England have been the victims of mere favorites! I think of Richard II who in youth showed such wisdom and courage in dealing with the mob led by Wat Tyler. What possibilities for a glorious reign! But all know how the story unfolds—how on the death of his mother he falls under the influence of incompetent courtiers, and ends his life by being murdered in Pontefract Castle. I think of Edward II who ascended the

*Minister, Hampstead Garden Free Church.

throne in auspicious circumstances but was dominated by an avaricious foreigner with the same fatal ending only this time in Berkeley Castle! Then let anyone read again the history of the Stuarts from James I to Anne and once more it is a story, sometimes a very tragic story, of the malign influence of favorites.

The country is now anticipating the coronation of George VI with great confidence. He has not all the engaging qualities of his brother, but he is believed to be the true son of his father with sobriety of mind and steadiness of purpose. He has given some of his father's counsellors a place in his household. Moreover he has a charming wife and two beautiful little girls, and in the background is Queen Mary whose popularity has never waned. The prayer of us all is that it may be a reign blessed with peace and prosperity. The Archbishop has indicated that he intends to issue a solemn call to the nation to return to religion. How many of the moral rebels will respond remains to be seen, but between them and loyal and consistent Churchmen are a vast multitude who at heart are Christian but who have made many compromises with the secular spirit, and some of them may well be won back to Christian life and service.

Passing Modernism

The clash of new and old appears everywhere. I must often have referred to it in these columns as it applies to theology. All I can do now is to call attention to a significant book by Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford—the book entitled, *What Is the Faith?* Some twenty years ago Mr. Micklem (as we then called him, when we did not call him Nat) wrote several books which were conceived in the spirit of modernism. Probably the most notable was *The Galilean* which revealed a mind rejoicing in emancipation from a narrow dogmatic fundamentalism. The viewpoint of the school has been well stated by Dr. C. H. Dodd in words that I will transcribe. "The common assumption was that we might safely neglect the dogmatic systems which had grown up around the central Christian ideas, and find an equivalent for these ideas in entirely modern, undogmatic 'scientific' statements of our belief. Such statements we hoped might be built up from first principles by strict reasoning, without any appeal to 'authority' . . ." How far Dr. Dodd has moved from those early assumptions may be seen by those who care to read his recent books, including his expositions of Romans, apostolic preaching and the parables. Dr. Micklem seems to have moved even further. He is reported to have said to a friend that he is in danger of being brought before the Congregational Union and tried for his orthodoxy!

The *Modern Churchman*, the organ of

• THE CHURCH LAWYER •

When Does a Church Cease to Exist?

By Arthur L. H. Street

BECAUSE the sites of many churches are held on condition that title shall revert to a former owner, or his heirs, on the premises ceasing to be used for church purposes, and because some mortgages on church property automatically mature when church use ceases, the recent decision of the Kentucky Court of Appeals in the case of *Sargent v. Trustees of Christian Church of Little Cypress*, 66 S. W. 2d, 5, is of more than ordinary interest.

In 1909 Sargent and his wife deeded a lot to the church society and a Masonic lodge jointly, on condition that title should revert "when either of them ceases as an order or Christian Church." The lodge and the church built a two-story building, the lodge occupying the upper floor and the church the lower.

Years later, the lodge moved to another location and Sargent moved in upstairs. Then the Depression hit the church and it closed. Sargent took complete possession of the building and refused to permit the trustees of the church to reopen services there. The trustees sued to enjoin Sargent from molesting them in possession of the church, and the Court of Appeals upheld a decree in their favor, saying:

"It is very clear from the proof as a whole that the congregation had not abandoned the church, but that the trouble was in some measure due to hard times, which has troubled all churches during the last two or three

years, especially in the country. * * *

"It is earnestly insisted for," Sargent, "that when the deed was made the church congregation belonged to what was known in the neighborhood as the Christian Church and that it no longer affiliates with this denomination but with that known locally as 'The Church of Christ.' As the proof shows, the only difference between these two branches of the church is that the first maintains an organ in the church or instruments of music and the second does not have an organ or any instrument of music in the church. Both are strictly congregational. Each congregation manages its own affairs so far as the proof goes. * * * But we do not rest our judgment here. The deed was made to the 'Christian Chapel Church of Little Cypress.' That congregation built the church and used it for more than 20 years without any complaint by Sargent or anybody else. The same congregation is represented by the trustees bringing this action. They are in truth the Christian Chapel Church of Little Cypress. This has always been its name and the congregation has not changed nor changed in any official way its connection with any other body. * * * Though some of the original members have died and some have moved away and others have come in, it is still the Christian Chapel Church of Little Cypress, no less than it was twenty years ago."

advanced Anglicans, referred to his last book as (I quote from memory) an amalgamation of Catholicism, Modernism and Congregationalism. Some would be inclined to say that the Modernism is conspicuous by its absence, but the Principal of Mansfield has not rejected all that modern scholarship has to offer. He admits the necessity of a restatement of faith, but with him the emphasis falls upon "The Faith." The task set before the twentieth century Christian thinker is not to devise a religion congenial to the modern mind but to expound the

abiding Gospel in terms that can be appreciated today. I am not here concerned with a particular man or book so much as with a tendency. It is a tendency which seems to me full of promise. There are dangers too, especially the danger of digging oneself in behind dogmas without laboring to understand them. But there is reason for hope when the best thinkers of the Church confess themselves tired of the merely apologetic note and set themselves to understand and to commend the eternal truths of the Faith to a needy world.

Farmers and the Church

By William James DuBourdieu

This article deals not with the rural church but with the village church which seeks to minister to the surrounding rural area. The Presbyterian church of Harvard, Illinois, of which the author is the pastor, has surely sensed a modern day opportunity.

ONE of the crucial problems which faces present-day Protestantism is that of the relation of the farmer to the church. The farm has always been a stronghold of American Protestantism—in fact, farm and farm village are the stronghold, for America's strong Protestant churches are in large part a consequence of the pre-depression movement of population from country to city. Today, however, rural church attendance is such as to cause profound alarm.

In a sampling made of rural counties the proportion of Protestant church members to total population fell from one-fifth to one-eighth between the years 1920 and 1930.¹ In the last religious census, while cities of 25,000 population or over reported 59% of their adults as church members, 1,500 rural counties recorded only 44% adults in such a relationship.² Commenting on these facts, Dr. H. Paul Douglass says: "The American church, and especially Protestantism, cannot safely neglect the task of strengthening and improving the rural church"

Mentioning the problem is an easier matter than meeting it. Occupational conditions make church attendance a much more difficult matter for the farmer than for his city brother-in-law. With stock to be cared for and multitudinous small chores to be done, more than a cordial invitation is needed to get the farmer to church.

A project which is accomplishing this is being operated by a small-city church of northern Illinois. Because the farmers with whom it must deal are all milk producers, with large herds to be milked Sunday mornings, the difficulties faced by this project are probably as great as will be found in any rural church attendance undertaking.

Conducting such an enterprise brings many unexpected experiences: digging out of snowbanks in winter and traveling hub-deep in mud in spring; "threshing dinner" invitations in summer and "showers" of harvest produce in the fall; religious gatherings which commence near the hour of the "second show" in

town—for it is only then that farm chores are done—from which the minister returns home in the wee, small hours of the morning; contact with bitter milk strikes and thereby demonstration that people can hold diametrically opposite views and yet, through common allegiance to Jesus, be friends.

The first stage of this project began with the return of a pastor from a trip to the Holy Land. He had purchased



The Country Church May Be Abandoned But This Preacher Finds a Field of Labor at Its Doors

stereopticon slides while abroad and a rural family offered to "invite in" the neighbors if he would come out and show his "pictures." The religious portion of that meeting supplied a distinctly felt want and, strange as it may seem, that was the first opportunity some had ever had to meet socially those who lived about them. Thus the "Farmers' Fellowship" was born.

As it functions today, after an existence of almost ten years, the Fellowship meets fortnightly in rural homes—meetings in the church parlors are not nearly as well attended. Each fall a schedule of meeting places is prepared, which calendar is followed with few exceptions throughout the year. Blizzards may block roads in winter, threshing or planting may lessen attendance in spring or summer, but interest holds high despite all difficulties.

While the secretary of the Fellowship always uses phone or postal to notify members of meetings, that is not the

only method of maintaining attendance. Most members are alert to see that families which move into their localities receive an invitation to the gatherings and every hostess invites in her own circle of immediate friends, whether they belong to the Fellowship or not. Thus the number of interested folks is being constantly enlarged.

There is no "joining" the group, in the official sense of the word. The person who has attended several meetings is understood to have declared thereby his interest and is put on the secretary's notification list. When a family continuously absents itself, the inference again becomes clear that, except for special events, they do not desire to be kept informed as to meeting dates.

Membership knows no creed and all interested persons are welcomed regardless of denominational affiliation. Not many Roman Catholics attend but frequently some family of this faith is present. Few members originally were Presbyterian, the denomination of the sponsoring church.

When announcements of church services are made, it is always explicitly stated that the Fellowship has no desire to transfer church allegiance but that it is greatly interested in restoring inactive church members to a more vital relationship with their God. When such renewal of spiritual zeal does result, naturally, it is the church which sponsors the Fellowship that most often benefits. No church in the community has lost active members through the Fellowship and all Protestant churches have profited through spiritual enthusiasm engendered in some member by it.

Like Caesar's Gaul, the program is divided into three parts. These are worship, business meeting, and sociability. Hymn singing, prayer, and sermon constitute the worship. The pastor owns a folding organ which is put into service on the rare occasions when the group meets in a home that contains no piano. Also his wife, who both plays the piano and sings, does her part so well that one of the features of each gathering is the spirit with which members join in the music.

Business meetings are brief. Possibly, the Fellowship will vote a gift of money to the church or to some drought-stricken college; possibly it will decide to collect vegetables for a near-by orphanage or to hold an ice cream sociable; always, an offering is taken. The pennies are kept in a special fund to be used for a children's Christmas party; the rest is

¹Douglass and Brunner: "The Protestant Church as a Social Institution," (1935), p. 40.

²Ibid., p. 38.

³Ibid., p. 38.

to be disposed of as the Fellowship may decide.

The social program is in charge of a rotating committee of five members, one of whom is replaced each meeting. If this rotating committee decides that there will be refreshments at a certain meeting, then all families bring their share and the committee assumes the responsibility for serving and dishwashing. Thus entertaining is not a hardship on the hostess and each family plans on accepting whatever date is assigned it. If the rotating committee decides against refreshments, as for months at a time it may, attendance continues high.

Entertainment is always "home grown." Sometimes it will consist of musical numbers by members; on other occasions it may be stunts or games; frequently the members just sit and visit. The underlying theory is that the folks have come to enjoy themselves and so, if a soloist flats now and then, the crowd forgets the off-key sections and applauds just as hard as if there had been no flaws in the performance.

The celebration of certain holidays and events has through repeated observance become established custom. Some such events are the Hallowe'en meeting, often followed by a "huskin' bee," the "Harvest Festival," the object of which is to stock the pastor's cellar for the ensuing winter, the Christmas program with Santa Claus and special exercises, the Valentine meeting which usually marks the break of the midwinter blizzard, a noontime midwinter dinner, the Independence Day celebration, when on the meeting date nearest July 4 every family brings some item of fireworks, and a fall picnic.

The value of the Farmers' Fellowship is that it supplies a distinctly felt spiritual need of its members. Working with God's out-of-doors, they sense the nearness of the Creator; and yet, such is the pressure of farm chores, they find church worship almost an impossibility. The Fellowship makes this religious urge of theirs articulate. In the words of many, "the Fellowship is our church."

Once the open country contained many churches. Since the advent of the automobile these rural organizations have steadily become fewer and fewer.⁴ Between two and four per cent of America's rural churches die every year.⁵ In the locality of the Farmers' Fellowship one rural church has been converted into a henhouse; two others have disappeared leaving only cemeteries to mark their former sites; a fourth is only a vague memory; a fifth periodically tries to "stage a come-back" and then learns anew that it cannot do so; a sixth holds regular services but counts a dozen people a large congregation. It was chiefly to these churches that the Fellowship's members originally looked for religious

⁴ibid., p. 66.

⁵ibid., p. 66.

The Postman's Mid-week Brigade

Arnold Carl Westphal*

THE First Baptist Church of Salem, Ohio, steadfastly maintains its mid-week service throughout the year using various forms of publicity and program. Its program is kept in the realm of the devotional, and a strong church family spirit prevails. The attendance averages about 60 each week, that being the comfortable capacity of the prayer meeting room.

Occasionally special speakers are brought in. During the year, six of the nights are used for a School of Missions. In the summer, during the pastor's vacation, the services are conducted by lay leaders, the attendance being almost normal. During the good seasons, no publicity is used, the fall and winter being most favorable. After Easter, publicity and programs are organized to offset the usually expected slump. During this period booklet programs are printed, in detail, and each member of the church is given one, and the ideal held before the congregation is to "keep that prayer meeting room filled to comfortable capacity." If attendance seems to wane, immediate action is taken to redeem the apparent lack of interest. A year ago,

*Pastor, First Baptist Church, Salem, Ohio.

guidance. With their passing nearby farmers were largely left ecclesiastically adrift until the Fellowship salvaged them.

Dr. Douglass, commenting on this passing of the rural church, says: "Common sense would seem to indicate . . . center rural religion in the town and village, serve the countryside religiously as it is served educationally . . . and increasingly socially."* For such a solution of the rural religious situation to occur, village and small-city pastors must realize that their parishes extend beyond corporation limits and then these clergymen must reach out into their farm areas with programs especially adapted to the peculiar conditions of farm livelihood.

Members of the city church which supplies the Fellowship's minister have taken great pride in their rural project. Frequently farmers bring them first-hand testimonials of the organization's worth. Yet, when talking of the Fellowship, a note of sadness was apt to creep into city voices as they would remark, "But the Fellowship has not greatly helped our church grow."

Such remarks, however, are now a matter of the past. Within the last year the Fellowship has been the organization which has contributed most to the

such a slump came. Immediately plans were under way to block its progress. The following crude but practical verses went out of the pastor's study to ten faithful members, and soon the entire church was looking prayer meeting roomward, and again the room was filled, by this simple effort. No one ever knew who had started it, or who continued it, but to many non-attendants came the impression that the church was prayer meeting conscious. No organization of the church is permitted to hold meetings in the church or in homes, on Prayer meeting night, under the name of the church, for Wednesday night is held sacred for that meeting.

This letter, my friend, is a chain,
To break it would be quite a shame,
So copy five times, exactly these lines,
And send to five friends you can name.

The First Baptist Church is the place,
We want to meet friends face to face,
So each Wednesday eve, engagements
just leave.

One hundred strong is the pace.

You'll always be glad that you came,
To pray in the Dear Saviour's Name,
God's blessing attends, just write to five friends

These lines, and don't break the chain.

church's growth, even surpassing the Sunday church school. Whereas once members of the Fellowship, along with the rest of the community, were of the opinion that large dairy herds made Sunday church attendance an impossibility, now it has been demonstrated to them that they can attend Sabbath worship.

This second phase of this rural project commenced not through deliberate planning but as a consequence of what originated as a separate endeavor. The church's pastor had been meditating on his organization's program for children. He had noticed that city families generally were small and that with few exceptions the large families resided in the country.⁷ Also, that upon completion of schooling the city children usually went to the nearby metropolis to live and work while the one group most sure to remain in the community was that with mothers and fathers on the farm, where an extra hand always could be used. Thus it dawned upon the pastor that,

(Turn to page 244)

⁷"In 1930, before the depression-stimulated migration back to the country had gotten well under way, more than half the children under sixteen years of age were in rural areas . . . By far the greatest amount of our population increase in the United States is now rural." *ibid.*, pp. 38 and 40.

⁸ibid., p. 67.

The Planning Commission Goes to Work

By E. V. Rupert*

Here is a variation in the usual methods of getting the church program formulated and synchronized. This man finds that it may be done through a local church planning commission.

A LASTING impression came to me early in life. It was in the days before the automobile, the motor truck, and the improved road. The frost had just come out of the ground making the roads almost impassable. Travel was indeed slow and difficult that spring morning. Up the road came a moving van heavily loaded. It was drawn by four horses. Presently the wagon, under its tremendous load, sank deep into the mud. The horses were powerless. Each horse took his turn, but failed to budge the wagon. Up that same road came a team of iron-greys. The four horses were unhitched from the stranded wagon, and the iron-greys took their place. A miracle took place before my very eyes. The driver spoke. The harness tightened. The loaded van began to move. Two horses accomplished what four horses failed to do. Every good horseman knows why. The iron-greys united their strength and pulling power. They pulled as one; while the other horses pulled separately.

That active parable has taught me much. If the church is to move the load that Christ would have it move, the minister and the laymen must unite their strength and pulling power. Each member of the church must be taught to think in terms of one program. Each organization and society must be taught to think in terms of the whole. Each organization must be taught that no organization of the church is an end in itself, but a means to an end. The end toward which each member and each organization should work is the completion of the church program.

We are living in a very busy and complicated age. Many organizations and interests other than the church are making a determined bid for the laity. Many of these bidders are worthy of attention; others are not so important. Nevertheless, the bid is made just the same. This being the case, I do not believe it wise for the church to divide its program. Instead of the church having six or more programs, why not have one program backed by every member and organization of the church? This is good psychology. Instead of approaching the layman with six or more pro-

grams, he is asked to support one. He will gladly support one program where he might be very reluctant about pledging himself to support several.

A united program may be accomplished very easily. A Planning Commission will solve that problem. This commission should be composed of representatives



The Planning Commission Helps the Church to Visualize its Program

of the several organizations and societies of the church. I would recommend that the Presidents and Secretaries of the several societies compose the commission. This will insure the best working material for the commission. Obviously, the Pastor will be chairman of this group.

The Pastor must not look upon the Planning Commission as a rubber stamp. Let the commission formulate its own program. If the Pastor follows this advice, he will save himself the pain of selling his program to the commission. Of course, the good minister of Jesus Christ will have a pre-meditated program. This program should be held in the background. By wise guidance and tactful suggestions the Pastor may have his complete program incorporated in the program of the Planning Commission. The beauty part of this method is that the commission will come to feel that the entire program originated with it. If the minister uses high power salesmanship to get his program incorporated in that of the commission's, the commission may become resentful. The

Pastor should guide but he must not drive.

The best method of formulating the church program is to have each member of the commission to suggest at least one item that he would have done. The minister will discover that many things that he would have done will be suggested by the members of the commission. Things will not only be suggested, but they will be done. There is a great reservoir of power tied up in our laity. The great need of the hour is to find some method and means of tapping that reservoir. The commission has solved that problem in many of our churches.

During these depression years I have been very reluctant about suggesting a program that would add to the financial burden of the church. I saw many things that needed to be done. A large window was broken, the auditorium needed to be renovated, our hymn books were worn out, the parsonage and the church was in need of paint and repairs, as well as other things. I hesitated about suggesting that any or all these things be attempted. To my surprise when I asked the question of each member of the commission, "What would you like to have included in our church program this year?" the very things that I wanted done were suggested.

Here are some of the answers which came from the members of the planning commission: "Replace the present windows with memorial windows," "Let us have a church bulletin," "Paint the parsonage and the church building," "I would like to see a set of new hymnals for our worship service," "Renovate the church auditorium," "Fix the roof," "Pay the church note off," "New Christian and American flags for the auditorium," "Let us increase our missionary giving," "Let every member be a paying member," "Let every member be a praying member." This is a partial list of the things recommended by the commission. These were not only recommended but completed.

After the commission has formulated the program, the next step is to bring it before the church board and the several societies for approval. After the program has been approved, it should be mimeographed and placed in the hands of every church member. In this way each member is made to think in terms of the church program. He is asked to sign a card that he will gladly support the program of his church. This is good psychology. Now each member

*Minister, Methodist Episcopal Church, Bemus Point, New York.

and each organization are thinking in terms of one program. No church and people can fall with such concerted action.

PROGRAM PLEDGE CARD

I will gladly support the program of my church and pray for its success.

John Brown

Figure I

Another excellent idea is to have an honor roll. Upon this roll of honor have the name of each organization and the name of each individual who has pledged to support the church program one hundred per cent. The creation of the roll of honor takes little time, but it pays in great dividends.

PROGRAM ROLL OF HONOR 1936

These organizations are co-operating 100% in our church program:

Ladies Aid Society
Woman's Foreign Missionary Society

Figure II

PROGRAM ROLL OF HONOR 1936

The following members have pledged themselves to support and pray for the success of the church program:

John Brown

Figure III

The chart can be used to good advantage. On this chart should be printed the program in itemized form as accepted by the church board and the several societies. Have this chart hung in a conspicuous place. As each item is completed, have a golden star placed opposite from that item on the chart. If an item is just partially completed at the end of the year have a silver star placed opposite it; if nothing has been done upon a particular item place a black star. The entire church will work for golden stars. Every golden star means something done for Christ and His church.

DuBourdieu

(From page 242)

if his church was intelligently to face the future, it must include rural children in its plans.

Furthermore, purely missionary considerations dictated that something must be done. Rural schools instructed these farm children in the three R's, but neither there nor anywhere else were they being instructed in that vastly more important R, religion. Family worship existed only in the exceptional rural home; there remained no churches within reasonable walking distance for children; chores prevented most families from driving their children to church or church school in the city; and on Fellowship nights, due to the late meeting hour, the children usually were left home in bed. If a generation of religious illiterates was not to be bred in the farm area, the church program must be extended to rural youth as well as to adults.

Such reasoning led to the creation of "rural routes" which would bring farm children to town Sundays for junior church and church school. The pastor would call at farmhouses in a given locality until he had secured promise of enough children to make an automobile load. Then he would phone to city car owners until he had found four willing, each to call for and return this load one Sunday a month. When arrangements were completed for one locality he would move on to the next.

Of course some country families, like the seed on the rocky soil, responded joyously to the invitation and then gave evidence of little spiritual rootage. During the winter months there would be Sundays, too, when country roads were unsafe for travel. But generally speaking the routes have functioned reasonably smoothly and well.

The routes had not been in operation more than a year when it became evident that some large families were sending only a few of their children to Sunday services. In one case, the daughter who attended community high school took advantage of the rural route system but her younger brothers and sisters did not. This disclosed the fact that farm income

made clothing a factor in the rural church situation.

Overalls were standard garb for rural school and farm home, but they were not conventional Sunday wear in town. Farm income, despite the tommy-rot in city dailies about farm milk checks, is that restricted that many large country families do not have the means to keep a succession of growing children constantly wardrobe for church. Thus, a necessary supplement to the rural route plan, a second-hand clothes division, is being developed. Shoes, being hardest to find, often have to be purchased outright.

It was shortly after this rural route system was inaugurated that it was seen to link up with the Farmers' Fellowship, providing the exact element which that organization needed but had failed to create for itself. Upon the start of the rural routes, the farmers of the Fellowship immediately offered to take their share of Sunday transportation. Those whose children were being taken to church said they felt ashamed not to have a hand and others, appreciating what was being done for their neighbors, expressed their desire also to help.

The result was that farm drivers came to learn that, despite a heavy load of Sunday chores, they could attend church. Today, as a consequence, the church which pioneered this program, once with membership largely restricted to city confines, rarely holds a service but what a sizeable percentage of its congregation is from the rural territory. Not all those whom these activities touch are won to the church, but very definitely this project is building the church into rural lives. Not only does it minister to the farmer's sense of religious need but it identifies his spiritual aspirations with the church of Jesus Christ, the institution through which all religion ultimately is maintained.

Already this Farmers' Fellowship idea has started to spread. Visitors at its meetings have returned home to sing its praises so that at least four other localities now have similar movements. But the Fellowship idea alone is not a solution so much as a substitute. If farmers are not to say "The Fellowship is our church," it must be accompanied by some equivalent of the rural route idea which will demonstrate to the individual farmer that, regardless of Sunday chores, he can attend church. Without such demonstration Sunday will still remain for those who till the soil the day divided between labor and city visitors.

The March issue of Church Management will be crowded with Lenten and Easter material. Don't miss this issue.

PROGRAM OF FIRST CHURCH 1936

Memorial Hymn Books	•
Memorial windows	•
Renovate church auditorium	•
Church Bulletins	•

Figure IV

What the Minister Should Know about Annuities

By William H. Leach

WHY should a minister know anything about annuities? Isn't an investment in annuities limited to those who have acquired great wealth and have a surplus?

There are two answers to the question. In the first place the values of safe investment in annuities is not limited to those of great means. There is a field here for the thrifty individual who has been able, through the years to acquire a few thousands of dollars. Annuities, of the right sort, give one both security and good rate of return so long as he or his dependents live.

In the second place, and this is a most important thing, ministers are placed in a position of social responsibility. They share with the banker confidences regarding inherited and acquired funds. When they have opportunity they must advise soberly and informedly. No honest clergyman can say that he is a competent advisor in these matters if he ignores the investment offered through annuities.

Not directly answering the questions but very much to the point is one additional matter. Many of the institutions which can offer annuities are religious in character and are doing the work which is dear to the heart of the Christian. Investment in the annuities of these institutions enable the investor to protect his own resources, give him a liberal income during his life, and assure that his money carries on his selected program following his death.

I

Often, ministers do acquire a substantial sum of savings during their life times. There are some who are not qualified for the denominational pension funds and have sought to build their own protection. There are many who follow the age old, but good advice, not to put all the eggs in one basket. They have the personal question of investment. One such minister wrote a religious institution some weeks ago. We are privileged to use the correspondence. It will illustrate the several features of annuity investments.

The Inquiry

"I am a Presbyterian minister fifty-five years of age. My wife, 53, is living, and I have one child—a girl of twenty-three who is teaching. Due largely to my own thrift, I have been able to save, during the years of my ministry, about five thousand dollars which is in a local savings bank, and paying me 2% interest.

"I feel the return is very low and, as I reach the age of retirement, I know I am going to have the need of a larger income from savings.

"Assuming that I am to retire at sixty-five years of age, I wish you would suggest for me an investment in annuities



Annuity Checks Come With Regularity

which would give me an income as long as I live, and give my wife an income. I should like to have my daughter receive something from this, but am conscious she is going to be able to meet her own financial problems. Can you suggest any annuity arrangement which would be a solution to my problem?"

The Reply

"We are pleased to receive your letter indicating your interest in our annuity plan and we believe you will be able to carry out your desire to provide a lifetime income for yourself, your wife and daughter in one of the following ways:

"You could take out a survivorship annuity agreement which would be payable to you as long as you live and then to your wife, at the same rate and in the same manner, should she survive you. On a \$5,000 agreement your annual return at 4.7% would be \$235 and this could be remitted in semi-annual installments of \$117.50 each or quarterly payments of \$58.75 each.

"You could place \$3,000 in a survivorship agreement for yourself and your wife and \$1,000 in a survivorship agreement for yourself and daughter, and \$1,000 in a survivorship agreement for your wife and daughter. On the agreement for you and your wife the annual return at 4.7% would be \$141; on each of the agreements in which your daughter would be alternate the annual payment at 2.9% would be \$29 so that as long as all of you might live the yearly income would be \$199. If either you or your wife passed away then the yearly income would be \$170.

"Owing to the fact that we have established a policy of limiting the number of lives in an agreement to two, we

would not be able to quote on an agreement securing all three of you. I do hope, however, that one of the ideas which we have suggested may prove to be the solution to your problem and that we may have the pleasure of adding your names to our growing list of annuitants. There is no red tape in this connection. All you need to do is to fill in the information requested on the enclosed application blanks and return them to me with your check or bank draft, payable to the Society. The agreement would be prepared immediately upon receipt of your gift."

I think this shows very clearly that the man with a few thousand dollars may share in the safety and certainty of this kind of investment.

II

Now for the second matter, that of information. What should the minister know to skillfully advise his folk if they seek wisdom from him. Here again I am falling back upon the experience of those who know annuities. The balance of this article is from the pen of Rome A. Betts of the American Bible Society, one of the institutions which offers annuity insurance to those who believe in its work.

In the purchase of life insurance annuities there is just the one simple, fundamental motive: the same that is at the basis of most financial transactions; namely, the desire for a liberal fixed income for a definite period or for life with the utmost obtainable security. It is not our purpose in this article to deal with life insurance, but rather to take a brief tour of inspection of that specialized part of the annuity field dealing with the offerings of institutions operating for charitable or religious purposes, and which therefore appeal to motives other than the one of self-interest.

We are assuming now that there are many people in the world who would like to have some or all of their principal devoted to worth-while service for humanity after they are gone, but who require the income from it while they still live. It is to people of such a turn of mind that we would address ourselves here.

One obstacle that at once arises to thwart the fine resolves of many people who would like to give on such a basis is the question of what to do about the children; for annuity agreements of the kind just mentioned represent outright gifts to the organization named, which, in turn, guarantees to pay a certain rate

of annuity for the remainder of the donor's life. The capital sum, however, passes out of his control completely.

Such a plan definitely shuts out children from participation in the future enjoyment of such funds if it is a single life agreement. It is usually true, however, that by the time people become interested in annuities, their children are married and providing for themselves. Furthermore, most institutions will write survivorship agreements guaranteeing payments during the lives of two people; and although the rate is generally lower, it is possible to provide for children in that way an income for life, if you do not wish to give them all your principal as well.

Let us presume, for the sake of argument that there are no children in the family, or that they are all independently situated, or that there is more than enough to provide comfortably for all of them with a generous slice left over. After all, that takes in a fairly large number of people. Add to that a group of other hardy souls who believe that their children should be able to fend for themselves when once given a start, and we now have most of those likely to be interested in the kind of life annuities we have mentioned.

First arises the question as to where you can put your money to the best possible service. The field is a wide one. Maybe you should choose one of the various mission boards of your church denomination; perhaps one of the Bible Societies which are doing such splendid service in spreading God's Word; perhaps some college or university which is doing an outstanding job in the educational field commands your interest; or possibly some orphanage, some old folks' home, some hospital or sanitarium, may compel your sympathy. You can go the whole gamut of charity, and in whatever special field you are interested you can find some institution within that field that issues annuity contracts.

Now, if you are independently wealthy and permanency of income is of little or no concern, then you can put your money where you will not worry too much if your pet investment dies a lamentable and premature death. Such things have happened and are happening unfortunately because of poor judgment in investing funds or insufficient reserves or allowing annuitants too high rates as an inducement to get their money, or for other similar causes. For that reason, where regularity and completeness of payment are a consideration,—and I should suppose that to be true in the majority of cases,—then take as Rule No. One—Beware of the institution which does not make a full and detailed accounting annually of its financial situation. You and I may not be able to read a statement with understanding; but some one whom we trust will, and

Church Hymns

Add to your new church hymns this one by R. W. Mansfield, Superintendent B. R. Learned Mission, New London, Connecticut.

OH! WHAT STRENGTH WE FIND IN JESUS

Oh! What strength we find in Jesus
Christ the Lord and King of Truth.
Pure and upright, just and holy
What a splendid guide for Youth.

Is the world bereft with burdens
Father's mind weighed low with care,

He will help the load to carry
When we kneel to Him in prayer.

Oh! What strength we find in Jesus
Shepherd, prophet, priest of will,
There's no storm He cannot conquer
If His voice says "peace, be still."

He can fill the soul with laughter,
Peace and rest His power can give,
Let Him have your full allegiance
He will teach you how to live. Amen.

May be sung to the tune of
"Carter," "God is Love His Mercy Brightens"

we can ask him for advice before letting the money go out of our hands, no matter how attractive the literature may sound.

Once having satisfied yourself of the financial responsibility of your chosen organization, then by all means send in your check for your agreement. Here is a letter from one annuitant that will tell you why:

"Your letter of April 15 received. I herewith enclose check an application for an annuity agreement, and hope things will get so that we can take larger annuities later. I did think we might let go of \$1,000 or \$1,500, but it has been very dry here again this spring; and since the drought hit us badly the last two years, we feel we may need it, or a part at least for feed. Then, too, we are getting up in years, so we are not able to do the work as formerly—so are contemplating a change.

"We are not wealthy, but thought we had a few 'nest eggs.' However, when the depression came, our investments yielded us small returns, or none. In fact, in one case, instead of getting something, we were called on to pay taxes. It amuses me when I think of my interest coming right along on my little annuity—a thing I never thought of as an investment, but which has proved the surest and safest of any. So, while I am interested in your society, I will be glad, also, for my sake when we can convert some of our investments into annuity agreements."

And that leads us to the real heart of what we would have to say about the annuity plan.

We have come to the place now where we know that we have made a wise decision financially, and that our funds are safe with a reputable organization. Every six months (or more often if it is desired) checks arrive to remind us of our relationship as annuitant. Let us analyze briefly what some of our feelings might be as those checks arrive.

In the first place, you might write such a sentence as this taken from a recent

communication: "Your annuity plan not only makes possible the spreading of the message of salvation to present and succeeding generations, but also provides for the permanent and final disposal of funds." In other words, there will be no further reinvestment worries, no further need to bother one's head about where to place the capital from matured securities. These annuity agreements are located for life.

Then again, you may be greatly pleased by the fact that annuity agreements do not fluctuate in value. A rate once established remains the same for the rest of your life. You can always know with definite assurance just exactly what you have to count on in the way of income.

Suppose your agreement were to be lost, strayed or stolen. No need to worry over that. Your checks will continue to arrive, made out to your order, so long as you remain to receive them. If you insist, a new agreement blank can be made out and mailed to you, but that is not necessary.

Most of the organizations which are doing much annuity business pride themselves on having their checks in the hands of their annuitants promptly on the day that the payments are due, or often before. Here again, many headaches and much anxiety are eliminated. As one gentleman puts it who wrote in recently to one of the organizations: "I find that a very attractive feature of your annuity agreements is that I am enabled to some extent to be the executor of my own will, while at the same time I have a nice addition to my income which requires no attention from me except to deposit the semi-annual checks."

It is a fairly well-known fact that annuitants are among the longest-lived people in the world. This is unquestionably owing to the fact that financial worries have been reduced to a minimum. As a strong feeling of security mounts in a persons mind, so also does

(Turn to page 248)

A Ministerial Confessional

By J. W. G. Ward

An ordinary man, with a far from uncommon problem tells his story. Dr. Ward certainly gives him good counsel which you will read with interest. It may meet some other case you know.

The Heart-Sick Man

"**M**INE is no interesting problem or an unusual situation. It lacks the elements of drama such as some of the cases you have dealt with in "Church Management." Yet I am afraid I am not singular in my present worries. There must be plenty like myself. To be explicit, I am one of the ordinary run, never having tasted either failure or success—just plain, honest-to-goodness mediocrity. But here is the position. I am like a rat in a trap. I love my work and, at the same time, hate it. If I could quit, I would walk out tomorrow, and yet you could not pry me loose from it. That sounds paradoxical and mixed up. Perhaps it is. So am I. To be precise, my trouble is my home life. My three children, who are now of college age, rebel against the standards which I, as a minister, feel are incumbent on them. They scoff at religion and at me. They have stopped going to church. They have become nearly pagans. My wife, unhappily, sides with them against me. I try not to be censorious, but there are some things no man could sanction without protest. They get even with me by stressing my defects, belittling my work and religion, harping on the disparity between my preaching and practice, blaming all the petty quarrels and unhappiness on me—my unreasonableness, narrowness, and out-of-date puritanical pigheadedness. Do you wonder I am developing an inferiority complex? Their criticisms ring in my ears as I write my sermons. Their cynical smirks and comments at home are before me as I preach. They delight in making me feel small. They sneer at my efforts to keep going, and—worst of all—they have robbed me of all peace of mind, stripped me of any ambition I may have had, and now are killing my confidence in myself and the truths I teach. Having failed to win my own family, how can I hope to win others? That is why I feel like giving up although I have no other means of earning my bread. Were I a business man my course would be clear. Yet, for the honor of the church, and for any hope of future usefulness, I dare not break with my family. What do you advise?"

OUR first reaction to your letter was to wonder if you had omitted any details which might have made our task more difficult. If either Solon or Solomon had had to answer some of the questions which you and your brethren submit to us, their reputation for wisdom might have suffered considerably. Still, yours is indeed a trying situation, and we would be lacking in common humanity were we not to express genuine sympathy. Yet you need more than that. How to set your feet in the right direction is more to the point.

It is deplorable in the extreme that those you love, for whom you have worked through the years, should be so inconsiderate and even heartless. That is the more incredible considering that, to put it on the lowest plane, they are apparently still dependent on your support. What good can come of such conduct is beyond us. If they break you down in health or spirit you cannot help them any longer. If they had even a modicum of fairness they would not vent their spite for any grievance, real or imaginary, so that your public work would thus suffer. People do not seem to realize what a vital matter the Christian ministry is, or how much depends on the man being in the right frame of mind. Modern conditions are so exacting that

the minister simply must give his best to his work, in the study and the church. And that is impossible if he is being constantly fretted by family friction and harassed by futile, not to say unjust, criticism.

Frankly, it is all grossly unfair. Your children may be ungrateful and even cruel. That is not new. The tragic experiences of old King Lear are, unfortunately, often repeated in real life. But your wife, at least, ought to have more sense. She knows—or ought to know—that the children owe much to you, and also that they can work irreparable harm to your reputation and standing. Even though she may not be able to alter their attitude, she could be just and impartial. While we are rigidly opposed to anything which savors of wifely coddling, there is surely a need of mutual understanding, sympathy, and that re-energizing of a human soul intent on this divine task. But constant carping, criticism, and, most of all, belittling of your abilities, and the value of your work is unpardonable.

Upon that we are both agreed. Whether we can agree upon a remedy is unpredictable. As you will concede, that we are ignorant of your family's disposition and personal qualities, together with their reaction to any appeal which might be made to them, makes a solution difficult. The best we can do is to indicate a few means by which some improvement might be effected. At present it appears to be four against one. If you cannot take the fortress by a frontal attack, what about a little strategy? Now which one of your circle is likely to be the least impregnable? Your wife maybe—we cannot tell. She might, if you chose the opportune moment, be amenable to reason and be led to see the utter folly of such a situation. With the guarantee of complete fairness on both sides, some readjustment might be made. She might even capitulate—but we doubt it. One of your children? (We still do not know whether you have sons or daughters; that is where details would help). Which of them, if any, would listen to a bit of honest reasoning and plain speaking, without rebuke or recrimination? Could you appeal to their sense of fair play, or try to show them that their attitude is wrong, as well as unjust; that you do not wish to interfere in any legitimate interests or recreations, but that as father and friend you want to enter their lives as much as you can?

If that course is not feasible, or if you have tried it without avail, there are



*J. W. G. Ward

only two alternatives. The first is to call for a showdown. You could call the entire family together and state your position: that this kind of thing can persist no longer; that "a house divided against itself cannot stand;" that the friction and worry are affecting both health and usefulness, and you can bear all this no longer. Therefore, you will offer them a choice. Unless they can comply with all reasonable requirements such as a minister's family should, you will be compelled to resign your charge, disband the home, and let them go their own way.

That is a drastic step. We admit that the price of peace of mind is high and even the issue problematical. You dare not take it except as a last, desperate resort. The very presentation of the facts might serve to arouse your family to the gravity of the case. But, if you threaten, you must be prepared to carry it out. Failing that course, there is only the other alternative: you will have to accept the situation as it is and endure it.

Believe us, we are not going over to the enemy. There is, however, a bare possibility that you have been too exacting and have expected too much. We ministerial fathers are prone to that. We are so anxious that our children should surpass our poor achievements, so desirous of their good, so wishful to stress spiritual values, that we defeat our own ends. God knows, we mean well. We want them to be a credit to us—a recommendation for the Gospel we preach. We compare their chances with ours at their age, and wonder why they fail to appreciate them. And yet, they cannot institute any such comparison, because they have never known our straitened or limited circumstances. Their mental reactions and standards are different from ours because their environment is so diverse. Moreover, the fact of being different—habits, viewpoints, recreations—may cause us to make grave sins of what is secondary and inexpedient.

Do not misunderstand us; we know how you feel. But how can we alter matters? No matter how much it may go against the grain, we must make allowance for a changed world and its effect upon youth. Without holding back our counsel, where it can be given wisely, without lowering the standard of our own life, we can grit our teeth and hold on to what we feel to be right for us. God made young people free to choose. He does not coerce; therefore, we cannot. But that does not mean that our example and influence may not restrain, guide, and inspire. It is hard to endure. It is still harder to see the world winning those we love, and the truths we revere slighted or ignored. But "let patience have its perfect work." Time may tell

THOUGHTS ON THE NEW YEAR

Seek not to bear the burdens of *past* days,

'Tis best to live within the present hour,
Its blessings to receive, and humbly pray
That all its trials may increase thy power.

For know that blessings joyous to receive
Thy God is giving thee; and then
Life's hazards challenge hidden strength within,

Which oft lies dormant in the souls of men.

Think not to borrow from the *future's* joys,

For duties daily done are daily blest.
Nor hasten on to meet tomorrow's cares;
Sufficient strength for daily needs is best.
So, living richly in each present hour,
And moving onward without doubt or fear,

Upon the Lord of Life in faith relying,
Pass calmly on into the glad New Year.

—Blanche Nesbit.

another story. Life has a trick of teaching lessons which tutors cannot. If only we believed that, how much relief it would bring.

Do you know that—not in every case, we grant, yet in many—the need of spiritual grace is discovered by the inadequacy of human powers in face of trial and disappointment? When France entered the World War, not a single chaplain went with the forces. Before a year had passed, the government was compelled to appoint one to every battalion. The men could not get on without spiritual reinforcement. And that in atheistical France!

By and by, those same children of ours will, in all probability, be worrying about their children's peccadilloes, unconventionality, and supposed godlessness, just as we are about theirs. They will see what they cannot now apparently grasp: that life without God and His blessing is vain.

Again, for any sake, let us remember that it is not as though spiritual factors were inoperative. Our poor efforts are wondrously supplemented by the divine grace in ways we cannot calculate. The diligent sowing of good seed cannot be wholly in vain—at least, that is our faith. This is God's world. That is an eternal principle underlying life. And so, in spite of the trying circumstances, we beg of you, do not allow embitterment, caustic judgments, and animosity, to ruin either your own life or your ministry. More people may be depending on both than you perhaps realize. Happiness may be denied you, but a deep serenity is possible. The cross may be yours to carry, but strength for the day is promised. So, do your best! Keep faith with Christ as He will keep faith with you. The darkest hour precedes the dawn.

What the Minister Should Know about Annuities

(From page 246)

his life expectancy rise—at any rate that's the way it seems to work out.

Finally, aside from these more or less personal or subjective considerations, there remains for the annuitant the very real joy and satisfaction of having devoted to a worthy purpose the worldly goods he has been able to accumulate. He has "hitched his wagon to a star." There is the ring of real heartfelt sincerity in such declarations as, "I consider your work as second to none in furthering the kingdom of God upon the earth"; or, "It is a joy to know that my little money will continue to work for the Master in future years. I feel that the satisfaction which has come to me since placing my money in your work has added to my years."

All the findings of modern psychology point to the truth of Christ's teaching that only those who lose their own selfish lives in something finer and better than themselves shall save their lives. Henry C. Link in his interesting book "The Return to Religion," points out conclusively, I believe, that most maladjusted people are so because they are too completely bound up in their own petty affairs and are concerned solely with their own private emotions and problems. The result is to be found in anything from chronic grouches to melancholic suicides.

For the sake of our own souls and for our own peace of mind, therefore, it would seem not only desirable but even necessary to have our affections engaged in a noble cause, to which we would stand ready to sacrifice our time, our strength, and our earthly goods. Only so can we secure the Master's blessing—"Well done, good and faithful servant."

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God."

Surely the annuity plan, as offered by the kind of institutions we have been speaking of, does provide us with a real opportunity to be "rich toward God," and does give us a sense of sharing in the task of taking this world a step closer to its final destination.

"For so the whole round earth is every way
Bound by gold chains about the feet
of God."

Making the Most of Memories

By Finley Keech*

This article describes how a hobby may lead to useful ideas. Starting with the idea of collecting a file of February birthdays the author found innovations for his preaching and worship program.

It all began with a most ridiculous hobby. It could hardly be called a hobby, even. Almost a foolish idea. Long years ago at the red brick school-house on the hill, I learned that February was the "month of birthdays." Washington, Lincoln, Longfellow and Edison were offered as the evidence—made all the more impressive because of the brief twenty-eight days in the month! Then, my first year in the ministry, the foolish idea came! That was rather slim evidence upon which to base such a generalization as the nickname for a month of time. There ought to be better evidence than that, or the boyhood fancies for February would have to go in such a scientific world as ours.

Thus the hunt began. In books, magazines, newspapers, encyclopedias of biography, everywhere—I looked for February birthdays. It seems foolish, doesn't it, but it was exhilarating sport for one who is interested in history—even though it is not the most athletic hobby to be chosen. At odd moments it went on for months, until there was at least one world character for every day in February! Even one for February 29—John G. Holland, the inventor of the submarine!

Think of it—a world-known character for every day in this brief month of February! Ninety-two leaders, the mention of whose names in almost any section of the civilized world would stir memories—that is the "score" thus far. That, at least, constitutes a better basis for calling this particular space of time the "month of birthdays." My well-intentioned teachers were right, although they may not have known it.

In addition, the list provided by this more or less cursory scanning of February birthdays is as interesting as the fact itself. Doubtless it can be greatly lengthened. In fact, I am hoping to lengthen it myself. Here is the list thus far:

FEBRUARY BIRTHDAYS

- 1—Victor Herbert, 1859
- 2—Fritz Kreisler, 1875 (?)
- 3—Felix Mendelssohn, 1809
- Horace Greeley, 1811
- Sidney Lanier, 1842
- Lord Salisbury, 1830
- Hudson Maxim, 1853
- Elisha Kent Kane, 1820
- Gen. Joseph E. Johnston, 1807



- 4—Charles A. Lindbergh, 1902
- Mark Hopkins, 1802
- Ernest DeWitt Burton, 1856
- Josiah Quincy, 1772
- 5—Dwight L. Moody, 1837
- Sir Hiram Maxim, 1840
- Ole Borneman Bull, 1810
- Sir Robert Peele, 1788
- James Otis, 1725
- Isidor Straus, 1845
- Gilbert Tennent, 1703
- 6—Aaron Burr, 1756
- Sir Henry Irving, 1838
- William M. Evarts, 1818
- George Jay Gould, 1864
- Gen. J. E. B. Stuart, 1833
- 7—Charles Dickens, 1812
- Sir Thomas More, 1478
- Robert B. Mantell, 1854
- 8—John Ruskin, 1819
- Gen. William T. Sherman, 1820
- Jules Verne, 1828 (?)
- Richard Watson Gilder, 1844
- 9—Samuel J. Tilden, 1814
- Gen. John A. Logan, 1826
- Rear Admiral William T. Sampson, 1840
- William Henry Harrison, 1773
- George Ade, 1866
- Amy Lowell, 1874
- 10—Charles Lamb, 1775
- 11—Thomas A. Edison, 1847
- Daniel Boone, 1735
- Alexander H. Stephens, 1812
- Washington Gladden, 1836
- Melville W. Fuller, 1833
- 12—Abraham Lincoln, 1809
- Charles Darwin, 1809
- William Henry Burleigh, 1812
- Cotton Mather, 1662 (?)
- Peter Cooper, 1791
- 13—Talleyrand, 1754 (?)
- David Dudley Field, 1805
- Lewis Rodman Wanamaker, 1863
- 14—Gen. Winfield S. Hancock, 1824
- 15—Galileo, 1564 (?)
- Elihu Root, 1845
- Susan B. Anthony, 1820
- Russell H. Conwell, 1843
- William Miller, 1782
- Henry Engelhard Steinway, 1797
- 16—Henry Watterson, 1840
- 17—Raphael Peale, 1774
- John Sullivan, 1740
- Aaron Montgomery Ward, 1843
- 18—Michael Angelo, 1475
- 19—Adelina Patti, 1843
- 20—Joseph Jefferson, 1829
- Edward H. Harriman, 1848
- 21—John Henry Newman, 1801
- Richard Esterbrook, 1813
- Charles Scribner, 1821
- 22—George Washington, 1732
- Frederic Chopin, 1810
- James Russell Lowell, 1819
- Edna St. Vincent Millay, 1892
- Rembrandt Peale, 1778
- Frank L. Stanton, 1857
- 23—George Frederick Handel, 1685
- William J. Gaynor, 1849
- Josiah Quincy, 1744
- 24—Gen. John Burgoyne, 1723
- Winslow Homer, 1836
- 25—C. C. Pinckney, 1746
- Enrico Caruso, 1873
- 26—Victor Hugo, 1802
- William F. Cody (Buffalo Bill), 1846
- Elihu Vedder, 1836
- 27—Henry W. Longfellow, 1807
- Ernest Renan, 1823
- Thomas Conway, 1733
- 28—Sir Wilfred Grenfell, 1865
- John Tyler, Sr., 1747 (father of the president)
- 29—John Phillip Holland, 1840

Of course, this is too juicy a morsel for any alert minister to simply pass by with the unearthing of facts. Such material makes the most useful homiletical sources in the world. Let me mention two ways in which I have used it. There are any number of others for which we cannot take the space here.

First, for seven years I preached a series of biography sermons on Sunday evenings in February and the material is not exhausted by any means. Topics such as these proved unusually popular:

"Charles Dickens, Wonderful With Words"

"Grenfell, Conqueror of Cold" (in the hearts of men, I mean, as well as atmospherically speaking)

"Lowell, a Diplomatic Man of Letters"

"Sidney Lanier, Singer of the South"

"Russell Conwell, Discoverer of Diamonds"

"Sherman, a Lawyer in the Army" (By the way, one "quote" from Sherman ought to be as famous as his doubtful "war is hell". It is his description of military fame. He says any soldier understands what military fame is—being killed in battle, then having your name spelled wrong in the newspapers)

Then there are any number of combinations which are mighty suggestive. For instance, the fact that Lincoln and Darwin were born the same day in different countries, were active in different spheres, yet both changing the thinking of mankind forever! Or one sermon on "Aaron Burr, the Wrong Basis for Lead-

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Patrick Henry Defends Baptists

History for Boys and Girls

By H. L. Williams

EVERY school child knows of the famous speech by Patrick Henry before the Virginia colonial convention. His appeal "Give me liberty or give me death," helped the decision of Virginia to arm against the mother country. But few are as equally familiar with the fact that one of his other great speeches had to do with the defense of certain Baptist preachers who, in 1768, were thrown in jail, in Spotsylvania County, Virginia, for disturbing the peace.

It was not easy to be a Baptist in those days. In New England there was an established church—the mother of Congregationalism, which made life intolerable for the Baptists and Quakers. Roger Williams, commonly known as the founder of the Baptist churches and his followers had to leave Massachusetts to find a place to worship God. They went to Rhode Island. In Virginia the Episcopal Church was the established church. Other sects, such as the Presbyterians, Baptists and Quakers had to fight for a right to worship.

The new sects tried to defend themselves under the Act of Toleration of the British parliament. But the popular sentiment was so much against these dissenting preachers that when they were unable to indict them for their form of worship they were charged with disturbing the peace.

ership" and another on "Washington, the Right Basis for Leadership". Or others on the different ones of these world characters in church—"Felix Mendelssohn, a Musician in Church"; "Galileo, a Scientist in Church"; or Michael Angelo, an Artist in Church". Or there are the groupings of the various vocations. These are simply suggestive of possibilities provided by this particular arrangement.

The second use came this year when we ran a series of "Candlelight Character Conversations" as a part of our Sunday evening young people's program. A candlelight worship service was centered around the character and work of three outstanding leaders suggested by these February birthdays on the Sundays nearest the birthday of the individual. A large picture of the person was placed before the group as the service proceeded, illuminated only by candlelight. The three chosen were:

Feb. 23—"George Washington—Building a Nation"

March 15—"David Livingstone—Making a Continent"

The public authorities looked on with indifference as rowdies broke up the meetings of the Baptists. Young dandies, mounted on high spirited horses took delight in riding through groups at prayer or song. Things never went so far as they had in New England. There, forced by the church leaders, both Baptists and Quakers were publicly flogged and put to death. The record of Virginia is more clean than Massachusetts as far as that is concerned.

But when the people were unable to secure the imprisonment of the Baptists because of their religious convictions they swore out warrants against them for disturbing the peace. At trial they were vehemently accused by the lawyer who insisted, "These men are great disturbers of the peace, they cannot meet a man upon the road, but they must run a ram of scripture down his throat."

The heroism of the accused Baptists brought many to their side. "When reviled, they reviled not again. When struck, they turned the other cheek. When imprisoned, they continued to preach to the people through the bars of their jails."

Among those who became interested in their cause was Patrick Henry. Mr. Henry knew considerable about the rights of the dissenting religious groups. As a youth he had listened to Rev. Samuel

April 19—"Edwin Markham—Creating a New Heart"

But there is no idea which does not have its despoilers. So many of my friends have suggested: "Oh, well, you can do that with most any month in the year!" Can you? Try it. I have for several years, at the same odd moments I have been seeking February birthdays, and it is not as easy as it sounds. Let me simply give the "score" thus far on all the months of the year. Remember, we are simply speaking of world characters:

January	63
February	92
March	55
April	49
May	54
June	51
July	47
August	50
September	46
October	44
November	67
December	52

What the next few months will bring forth, no one can tell, for the search is still on with a will.

Davies, one of the strongest Presbyterian ministers of the time. When a mere youth he had appeared before the court to argue against the salary claims of certain ministers of the established church. All his life he could be counted on the side which opposed religious establishment.

He was at his home fifty miles away when he heard that the Baptists had been imprisoned for disturbing the peace. At once he started for the Spotsylvania court house. There he offered his services to defend the accused. By this time he had acquired some little reputation as a lawyer and his services were welcomed. W. H. Foote, an historian, writing in *Sketches of Virginia* tells the story.

After the King's attorney had presented the charges Patrick Henry arose and addressed the Court.

"May it please your worships, I think I heard read by the prosecutor, as I entered the house, the paper I now hold in my hand. If I have rightly understood, the king's attorney has framed an indictment for the purpose of arraigning, and punishing by imprisonment, these three inoffensive persons before the bar of this Court for a crime of great magnitude—as disturbers of the peace. May it please the Court, what did I hear read? Did I hear an expression, as of a crime, that these men, whom your worships are about to try for misdemeanor are charged with,—with,—what? Preaching the gospel of the Son of God?"

Then Patrick Henry paused. Three times he waived the paper of indictment around his head. He raised hands and eyes to heaven. Then he exclaimed with a great burst of energy:

"Great God."

The effect was as magnetic as his address before the colonial convention in Virginia. He had won his case. But he went on in eloquent appeal.

"May it please your worships, in a day like this,—when truth is about to burst her fetters,—when mankind are about to be aroused to claim their natural and inalienable rights when the yoke of oppression which has reached the wilderness of America, and the unnatural alliances of ecclesiastical and civil power are about to be disversed,—at such a period, when liberty,—liberty of conscience,—is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here in this indictment, these men are accused of preaching the gospel of the Son of God."

The career of Henry was determined by these experiences. Consistently throughout his life he was an advocate of complete separation of Church and State, which is a fundamental doctrine of Baptists. When Virginia became a state he, together with Thomas Jefferson and James Madison, led the fight for complete religious disestablishment. In this fight they were successful and the precedent, now followed by other commonwealths, was established.

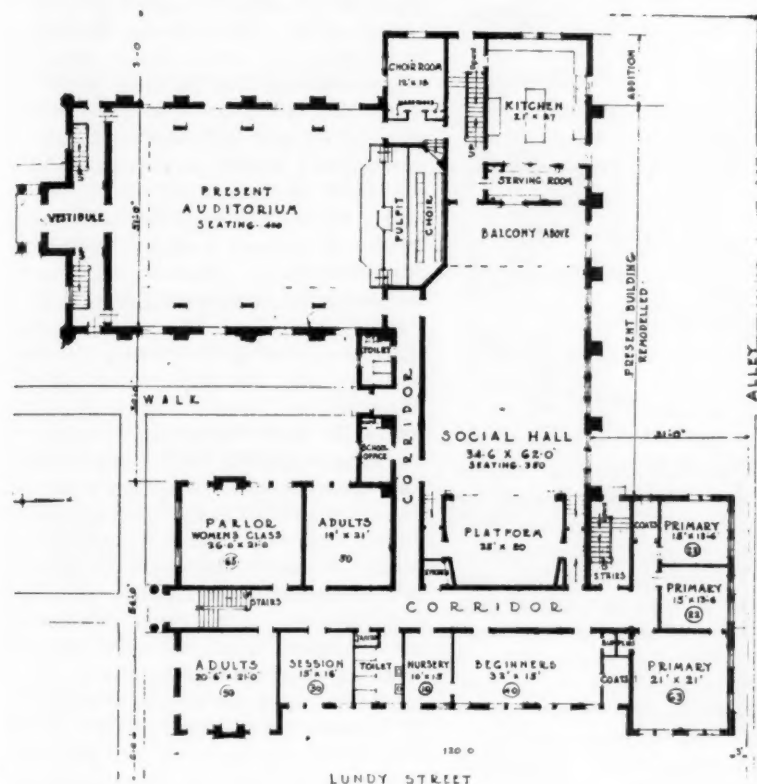
Old Building Made New

THESE illustrations show what wonderful things may be made by combining the good of the old and the needed new. They show the First Presbyterian Church of Salem, Ohio. The

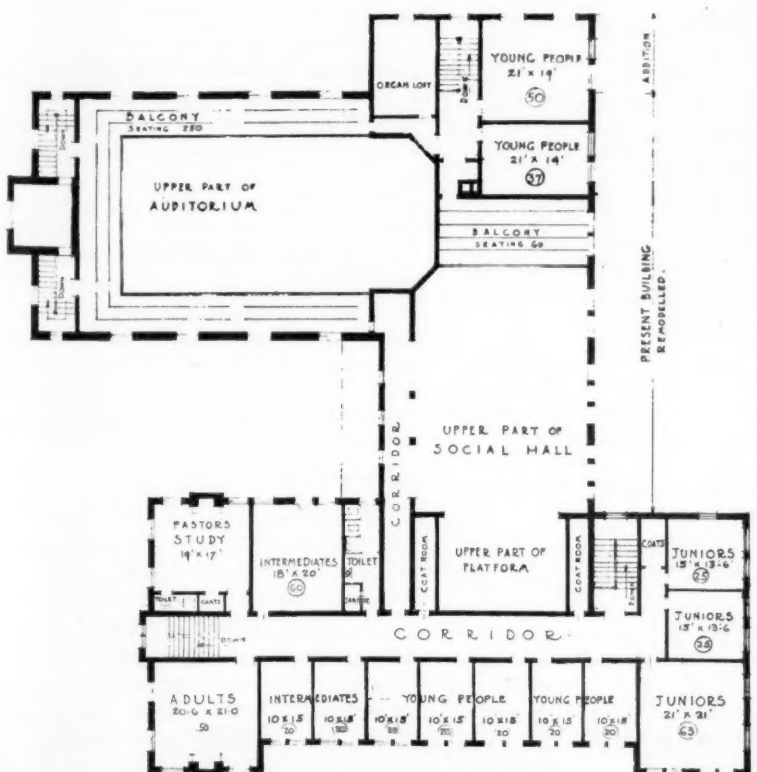
old church auditorium has had a coat of brick veneer to fit into the scheme; the educational and social building is entirely new. \$50,000 was saved by using the old walls; the total cost of reconstruction

and the new is estimated at \$75,000.

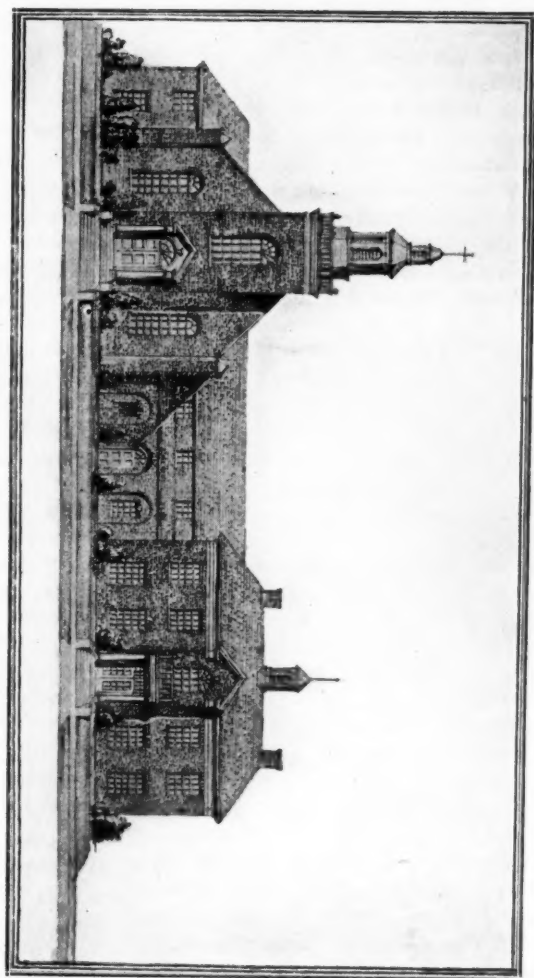
Dr. Henry T. Tralle is consultant to the church and architect Paul Boucherle of Youngstown, Ohio. The minister of the Church is Raymond D. Walter.



First Floor Plan



Second Floor Plan



Proposed New First Presbyterian Church, Salem, Ohio

From An Experience of Thirty-Five Years

We have yielded to the request of this author and withheld her name. If the editor could write as good an article as this he thinks that he would be glad to have his name embellish any page.

MAY I, Mr. Editor, one who has had thirty-five years in a Methodist parsonage, as the wife of a minister, join your circle of ministers' wives. I have read the letters sent you with interest. One thing I have noticed. The authors of these letters are usually young in years and young in experience. In addition to their youth, they have the spirit of the new day in which we live. A minister's wife thirty-five years ago would hardly have the courage to write with the frankness of these young ladies.

Their problems, however, are quite similar to the ones which I faced when I went to live in my first Methodist parsonage. My parents were devoted to the church. They were generous with their wealth and generous with their time and, more than that, they possessed that charity or love which St. Paul described in the thirteenth chapter of First Corinthians. I think that my mother would have gladly made any sacrifice for the church she loved. Her joy when I decided to marry a minister could only have been greater if I had planned to go to the foreign mission field.

My first disillusionment came when I reached that first charge. It did not take me long to learn that all of the people who made up the church of that day did not share my mother's love, charity or tolerance. Recreation and amusement were no problem in our home. Mother and father joined whole heartedly into the games of the children. Dancing and cards were not permitted at home but mother had had no objection to my participating in school. They were permitted in my college which was one under the control of the denomination.

Though I had solemnly felt that I was going to help Tom build the kingdom of God I found myself in the confused social atmosphere of a small community with traditional ideas of the obligations and responsibilities which belonged to the minister's wife. One of these, of course, was to frown upon all kinds of levity enjoyed by the young people of the world.

The question first came up in an indirect way. One of the women had a daughter who was in the same college with me. She gave the information that I was always at the college dances. In a Bible class one Sunday, the matter was



She Found That It Was a Busy Life

broached not too diplomatically. "Could a Christian dance?" I was pressed for an answer. I admitted, perhaps with too much shame, that I had engaged in that form of recreation and had considered myself a Christian. The next question was inevitable. Would I go so far as to say that the young ladies in the church could engage in such a pastime. My answer was "yes," and some of you can guess what happened.

Tom tried to tell me that I could have been more judicious in my replies. My defense was that it was an honest answer and I thought that there was a virtue in frankness.

"But can't you see my point of view," he said. "I admit your answer is honest. But my success depends upon keeping some kind of discipline in the church. I want the members to discuss the church program and dream of the Kingdom of God. This is going to create a small subject discussion which will take precedent over all other things."

Properly Humiliated

From his point of view he was right. I was properly humiliated. I learned that the wife of a minister must be in subjection, not to her husband, but to the mental creation which tradition had established. From a larger point of view,

MINISTERS' WIVES

Much material in this issue has been selected for your inspiration and use. We would like to receive your reactions. Send in your letters or articles. Tell us what you think of this department.

as years have rolled by, I have lived over this first experience. Today I can't agree that Tom was entirely right and I was entirely wrong. If I were back in that same situation I believe that would have taken an attitude something like this:

"Social standards are determined largely by one's own environments. In my college, dancing was taken as a matter of course. In your community there seems to be some objection to it. I certainly would think it unwise to advocate any form of recreation which would violate the conscience of the community. At the same time I would advise the community to try and see both sides of this recreational problem."

Something like my experience was raised in a letter to *Church Management* in which one discussed bridge parties. The solution given above would still hold good. In some communities bridge is taken as a matter of course. I know some churches where a woman could not be elected as president of the Ladies' Aid Society unless she plays a good bridge hand. If I were the minister's wife in that community I would like to play—and I think that I should, providing I saw no wrong in it. If I did think it wrong, I would gracefully refrain.

Tom tried to be severe with me in this matter. I found that his severity was not always consistent. For instance, there was one man at the edge of the village who, through an accident, was kept at home throughout one winter. Tom used to visit him one afternoon each week. Accidentally he let out the fact that that he had been playing some kind of a card game with him. That gave me my opportunity. I scolded Tom severely.

"What will the people of the church say?" I asked.

"I tried everything else," said Tom. "But I couldn't get him interested in anything but card games, or rather, he got me interested in them. But through the game I have won him to Jesus Christ. He will join the church next Easter. It's a case of meeting people on their own grounds."

Making Calls

Tom and I early decided about the matter of calls. If we hadn't, the babies would have made the decision for us as they came along. We decided that his professional calls would be made by him. People who need spiritual help are not always helped when the minister's wife travels with him. Where calls were purely social, and it seemed advisable, I

(Turn to page 255)

Sunday Evening Fellowship

By Lawrence S. Ashley*

ANY churches may be confronted by the same difficulty we had in Central Christian Church of Elkhart, Indiana, that is of making the members of the church acquainted with other members of the church. A plan was used this past fall beginning in September and concluding in early November of inviting the members to the parsonage in alphabetical groups and having an informal evening of fun, fellowship, and food. We tried to arrange it so that about 40 persons would be present each Sunday evening. It necessitated inviting more than that number because many other engagements took some of our people. You will of course understand that we are not accustomed to have any evening service in the church.

That we were successful in "guessing" about how many to invite is shown in that we had almost 200 persons in five evenings of the program. In order that no one felt slighted, on the last evening we invited all those persons who had found it impossible to be present when their initial was invited. We therefore reserved for the last evening only the "W" group (which happens to be relatively large in this church) together with all others who had not been able to be present on their particular night. The hours were established from 7:30 to 9:30 P.M. although this of course was not arbitrary.

The mistress of the manse invited two other women of the church to assist her in preparation of the refreshments. A short devotional was used as the opening and a short welcome by the minister to his people into his home. One evening a short history of the church was given and persons present were invited to add any comment to the history in the way of details remembered about the old church buildings, Sunday school classes or other items. A few evenings during the period opportunity was given to each person present to tell something about the church he first attended or where he was baptized.

Following this there were some simple games used which were laughter provoking and in which all could indulge. Special music and readings were heard on several occasions. The whole thought was to make it as spontaneous as possible and free from formality. As a closing feature of the evening, following the refreshment period, we showed moving pictures which I had taken on a recent trip to Europe and particularly

those pictures of a church convention held in England in which the group had a decided interest. While children were not particularly invited there were a few present each evening but it was primarily for the members of the church. We have thought so much of the plan we expect to use it again next fall with some variations.

A FIFTY-FIFTY CLASS

A new idea in class organization has come from the Sunday School of the Country Club Christian Church, Kansas City, Missouri. A married folk's class is now known as the fifty-fifty class. That means that the officers and committee workers are selected in couples of Mr. and Mrs., rather than individuals. The Presidents will be a man and his wife, sharing the work and the honors.

One of the first matters of business which came before the class was the selection of a nominating committee. The announcement states that this committee will be composed of couples

Truitt, Patton and Pierce. In subsequent development just which individual of the couple will preside must be decided by the couple itself. The main thing is that the responsibility for the success now rests upon the family rather than the individual.

IN QUEST OF SILENCE

I sought silence
In the metropolis;
But everywhere
Was deafening blare,
For me no bliss.

I sought silence
By night and day,
But, dreadful bore,
The raucous roar
Drove peace away.

I sought silence
In lands afar;
At every place,
To man's disgrace,
A noisy motor car.

I sought silence
My mind within;
I found it there,
A jewel rare,
Free from worldly din.

—Grenville Kleiser.

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*Minister, Central Christian Church, Elkhart, Indiana.

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PULPIT DIGEST

Station Plaza

Great Neck, N. Y.

The Welfare Library at Ellis Island

By Edwin Noah Hardy*

THIS Welfare Library amazes me. It is one of the most complete and helpful enterprises for good citizenship and public welfare that I know anything about. I have no hesitation in saying from what I now know, that the American Tract Society is rendering the finest and most valuable service for our new Americans of any one organization with which I am acquainted." This was the sentiment and appraisal of a high official from Washington on a recent visit and inspection of the Society's Library at Ellis Island. Others from the hundreds of visitors voice similar sentiments.

Ellis Island, the United States Immigration and Deportation Station in the New York Port, is one of three small islands in New York Harbor. It is said that at these "Portals of America" converge more divergent and significant currents of human life than at any other place on earth.

The station at Ellis Island was transferred from Castle Garden in 1890. The American Tract Society has rendered special immigrant services for over a century and with paid, high-grade workers since 1841. It has now two, university educated workers—Rev. John Kweetin (a Baptist clergyman) and Mrs. Alice Frey—who have charge of the Library and distribute annually over 100,000 pieces of Christian and good citizenship literature in many languages.

The American Tract Society is one of some thirty national organizations engaged in welfare work at the Island and the New York Port. Always at the Island are hundreds of immigrants and deportees detained often for weeks or

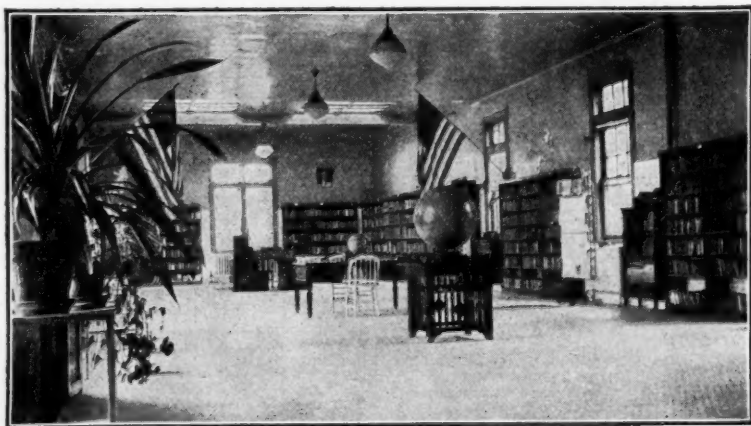
months. Formerly the Society's workers gave to these, tracts, and occasionally books, in the vernacular. Recently it began the loaning of books in a limited manner. A few shelves in a windowless, closet-like room, for a while, served as the book depository. The Library idea, however, ere long became deeply rooted. The immigrants and deportees eagerly sought the books, the Commissioner and his colleagues became especially interested, and the Library grew in range, value and influence.

The Society's Library now has one of the best rooms at the Island with ten windows, 2600 feet of floor space, is splendidly lighted, and commands a fine view of the Upper Harbor and the Statue of Liberty. The Library has over 8000 volumes in some thirty languages carefully selected and scientifically classified. While the tide of immigration is decreasing the number of deportees is steadily increasing. The Library ministers not only to immigrants, deportees and employees at the Island, but also receives visitors from many countries. The Welfare Library was organized and is maintained and conducted by the American Tract Society in co-operation with the Commissioner of Immigration. There is good reason to believe that the Library, in addition to its welfare service, may eventually become one of the best libraries of the country for research work on immigration, deportation and naturalization.

The Society's workers distributed the past year 97,861 tracts, 11,355 periodicals and pamphlets, 1871 D.A.R., U.S. Manuals, and held interviews with 21,294 people. There were 2678 visitors from United States and foreign countries at the Welfare Library.

*Executive Secretary of the American Tract Society.

WELFARE LIBRARY AT ELLIS ISLAND



From An Experience of Thirty-Five Years

(From page 252)

went with him. But we agreed that social calls would have secondary consideration; pastoral calls must come first.

Just how wise this decision was became evident when we moved to other charges with larger congregations. My husband became one of the best pastors in his conference. How much better that was than to have the church say, "He is a fair preacher and his wife helps him in the pastoral work."

Don't think that because of this decision I was not busy. I soon found my work. It lay particularly with a group of young married people. Through our "Willing Worker's Class" we gradually built the strongest educational and social unit in the church. Tom always gave me credit for that.

This led us to the establishment of one principle which I think will hold in most instances.

The minister's wife is entitled to her own life. She will seek to help her husband and to further his work. But the church work must not make such demands upon her that she shall sacrifice the home life for herself or her husband. She has the duty of properly mothering her children. What she does for the church, she does because of her love of it and allegiance to it; never because the church has a right to demand her time and services.

Too many ministers not alone spend the entire day with their parish problems but sleep with them as well. Some times both husband and wife spend twenty-four hours each day worrying about the affairs of the church. Isn't it the part of the wife to protect her husband from this twenty-four hour worry which breaks down morale. I am not one of these wives who believe that the husband must tell her everything. Talking difficult cases over at the dinner table may, at times, be helpful. But much more often a complete digression from pastoral affairs will be helpful. The wife who really wants to help her husband should see this larger point of view.

The frankness of the ministers' wives who have been writing to *Church Management* amazes me. They are expressing a spirit which burned in my own breast but which I seldom dared to bring to light. I shall probably never again have the privilege of living in a parsonage. I am somewhat envious of these young ladies who begin their work in a new day with its social and intellectual freedom. Let one who is just finishing her life as a minister's wife tell you all that she admires you. And let me add a word of appreciation for a church periodical which is so much in sympathy with these young ladies as *Church Management* seems to be.

A FALL PAY-UP LETTER

This letter raised the fall collections to \$2000 over the normal expectancy. The name of the church is deleted by request of the author.

To The Members and Contributors of Church

You have always supported the work of the church nobly, and we sincerely appreciate your interest and generosity. Conscious that the desire to give often arises from the knowledge of the urgent need of a worthy organization, we have prepared this letter to advise you of the financial status of the Church.

Our goodly fellowship, together with its capable leadership, has certainly enriched our lives and the life of the entire community. The opportunities for our Society to meet human needs with helpful service are greater than in previous years. We must accept this challenge and go forward in the spirit of our "Bond of Union."

By revising the budget, exercising strict economy and deferring some payments, much less has been spent than the sum budgeted for the first three-quarters of the year. In addition, it has been necessary to secure a loan of one thousand dollars to meet late summer expenses. But these obligations need not hamper our future. You can enable the Church to meet all its obligations in accordance with the revised budget and complete the year free from indebtedness by the payment in full of your pledges for 1933 and by the continuance of donations so liberally afforded in the past.

We are counting on all of you to cooperate in achieving this worthy goal which will help the Neighborhood Church to do a still greater work in 1934.

You may feel free to discuss your pledges and the church finances with the Treasurer at all times.

Respectively,
Financial Secretary
Treasurer

A TOSPY TURVY PARTY

Another party variation which will create interest is a topsy turvy party. The purpose is, of course, to have all guests come dressed upside down and front side backwards. A recent class, in announcing such a party, used the following invitations:

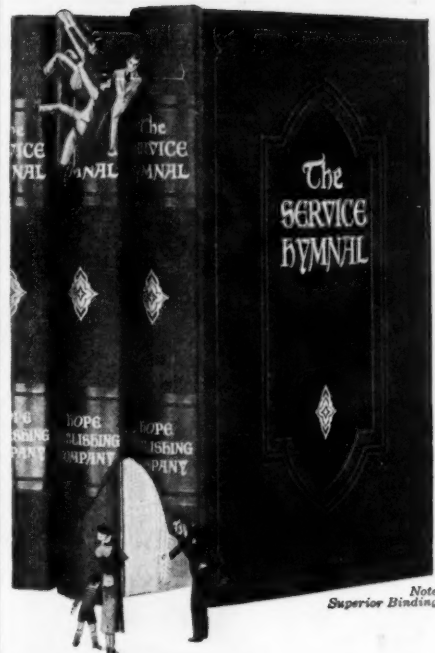
, round all turned and down upside
ground on head and air in heels
! me dear, oh—backwards turned things
see you'll world turvy topsy A
guest our be and come please
you'll if

, Land Turvy Topsy in

S. P. Turvy topsy dressing and
backwards clothing wearing
unless admitted be not will
Guests.

Class Workers Jolly

Decorations can be arranged to carry out this general scheme. Lights can be made to come from the floor instead of the ceiling and refreshments served on the under side of the plates which will be on top.



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FROM churches all over America enthusiastic approval welcomes this new hymnal.

Pastors and congregations are quick to recognize its spiritual and musical supremacy. Time and use will verify its in-built wearing quality which can be sensed and seen from examination of a sample copy gladly sent on request.

Church people are so delighted that they want personal copies for home use. One pastor writes, "We ordered 90 personal copies in red binding and need 18 more."

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Its surprising low cost makes "The Service Hymnal" available to every church. Superbly bound in lacquered 'Class A' cloth, titles and decorations gold embossed on a cover design of appealing dignity. The first classified hymnal to be orchestrated. Price only \$60.00 per 100, not prepaid.

"Devotional Hymns" is a smaller all-purpose book for Church and Church School—strong in hymns for young folks and children. Completely orchestrated. Lacquered cloth binding, per 100 \$40.00; Bristol binding, per 100 \$25.00—not prepaid.

Mail coupon for returnable samples. Use our wide experience to meet your music needs—for appropriate samples indicate required uses in coupon.

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NOTE—Please check the purpose which hymnal is to serve and we will send samples to suit your needs.

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These Letters Raised the Money

BROUGHT BOTH MONEY AND PEOPLE

This letter, sent us by Paul I. Royer, pastor of Immanuel Lutheran Church, Bluefield, West Virginia, brought a good financial response and also brought back many people who had been delinquent in their church attendance.

June 30, 1936

The first half of the year is gone. I have thirty-seven cents.

I don't know how to write a financial letter at a time like this. I know that our members as a whole are most loyal, and have always done their best and sometimes more than their best to help keep our church out of debt. And I know, too, that the worst of the depression is supposed to be over, but the church finances are always the last to feel the difference. We are in arrears on our Budget and need money and it is my duty to tell you about it: so please bring your pledges up to date or as nearly so, as is possible.

Now, however, There is another side that is on my mind at this time. If ever you need God, you need Him when times are hard. Please do not stop coming to church because you cannot pay, or if you have already done so, start coming again now. We need money, but we need you more, and you need us and God more. . . . When you attend worship, you encourage the pastor and everybody in the congregation. But when we see some lagging and not attending, it is most discouraging to those who are able to pay and are trying so hard. . . . It is a little like a picnic, when some people have prepared all they can and are willing to share it, but there are others standing around the outside and won't come in and eat because they didn't bring anything. To eat such a lunch that you so gladly share, does not taste so good. . . . Do not stand back because you have nothing to bring. . . . TOGETHER in some way we will be able to see things through, with God as our Head.

Very sincerely yours,

Financial Secretary.

Immanuel Lutheran Church,
Bluefield, W. Va.

A LETTER TO THE MARGINAL FOLKS

This interesting letter brought pledges and money from the parents of children in the church school who were not members of the church. The name of the church has been deleted at the request of the author.

We appreciate with all sincerity the confidence placed in us by the many people who have their children attend our church school Departments.

The church school and group programs are arranged with the

utmost care and effort is made to meet the needs of growing children. The essential purpose of our work is to provide such inspiration and guidance for each child as to enable him to choose that conduct for himself which will insure the fullest development of personality, citizenship, righteousness and religion in his life.

Considering supplies, maintenance, leadership and general office expense, approximately \$2000 is required from the church budget each year to carry on our present religious education work. The weekly gifts received from the children are not applied to these expenses but are placed in a benevolence fund from which a committee of children draw funds to carry on projects of welfare work. We consider this an excellent means to develop their interest in helpfulness.

Although you are not a member of the Neighborhood Church, your family is represented in the membership of one or more of the church school departments, which in turn are integral parts of the church. If this work appeals to you, we invite you to support it regularly. We extend this invitation because we want you to have a definite part in this phase of the activity of the church.

We shall appreciate any amount you can give, no matter how small, and this expression of your interest will be a profound encouragement to the leaders in our programs of religious education.

Cordially yours,

Director of Religious Education

Church Treasurer

FORTY-FIVE PER CENT OF THE PLEDGES WERE INCREASED

These two letters, used by the Congregational Church of Romeo, Michigan, brought about an increase in forty-five per cent of the pledges.

April 18, 1936

Dear Friends of the Church:

"Times are better!" Yes, one hears it on almost every hand. Business is increasing. The general tone or spirit these days is brighter and more optimistic.

But we must not be led to think foolishly that the mere return of better times, as they are called, will solve all our problems. Times will always be hard for people who try to face life squarely. The struggle for a better personal life, concern for the character training of children and young people, and the sincere desire to have our world more and more directed by the spirit and purpose of Christ, will always make life a serious and difficult business. People who know their own inner needs, and know also the need of the world for

what the religion of Jesus Christ has to give, can be satisfied with nothing less than helping the Church to meet those needs. The church has carried through the recent lean years with the aid of its reserve finances. Its investments, however, have shrunk. We must get the church upon such a basis that the living members and friends of it—not the dead—provide sufficient to meet all its running expenses. This is the goal in the minds of the Board of Trustees. No other method of church financing is in keeping with the nature of so noble an institution.

This is going to mean that we re-think the whole matter of our dependence upon religion and upon the church for the maintenance of those ideals and standards which make life worth living. The church can only do what you make it possible for it to do. My personal experience with this congregation has convinced me that whenever there has been a genuine need there has been a loyal response.

Religion is the vital thing in life. If it were not so, I would not write this letter. It surely should be the vital thing in your life. Will you give it a first place in your investments, so that you may be proud of your church and your share in it? Your pledge this year will be your answer. "Freely ye have received, freely give."

Sincerely,
George B. Ratcliffe

April 30, 1936

Dear Friend:

We think that you want to know! We feel sure that the church would have been able to have balanced the budget in 1935, if you had known in time exactly how much more it would have taken to do so. That is one of the reasons why we are writing you at this time. The other reason is because yearly pledges are now being made.

The Board of Trustees have given the matter of the 1936 Budget due consideration, and we wish to have you, who share our pride in our church, weigh carefully the following factors in the situation:

1. We know how much better and more self-respecting every supporter of the church will feel if we can balance the budget of our church in 1936.

2. The indebtedness of former years has now been met, so that it is now a matter of meeting 1936 running expenses.

3. The income from endowment investments, which used to help a good deal, has dwindled.

4. Several of the church's liberal supporters have been taken from us by death during the last year or two. We need others who will "step up" to take their places.

5. At present we have no large subscriptions. We have several people who contribute at the rate of one dollar per week. But we estimate that if we had 30 people giving at the rate of one dollar per week, and 30 more people giv-

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ing at the rate of seventy-five cents per week, and the remainder of the subscriptions increased ten cents per week over last year's rate, we would be able to balance the 1936 budget. What a glorious feeling, and how proud we would be of our church again!

6. This can be done if we put the church on the high level of importance it deserves, compared with our expenditures for social and other indulgences.

7. If you can become one of the first group (giving one dollar per week) you will help to raise the general average of giving—something our church has needed for a long time—and will enjoy the distinction of belonging to this first group of givers. Surprise yourself and enjoy the thrill of doing something more generous and more magnificent than you had ever expected of yourself.

8. If you feel that you cannot belong to either the first or second group of givers, we trust you will at least find it possible to increase your pledge by ten cents per week.

9. We cannot hope to balance the budget unless everyone gives liberally. Let us go "over the top!" Will you be heroic in your giving? Do something of which you need not be ashamed. "Give and never tell; or give without caring who knows it."

10. Check the enclosed card, and bring it to church next Sunday. Or, if you prefer, hand or mail it

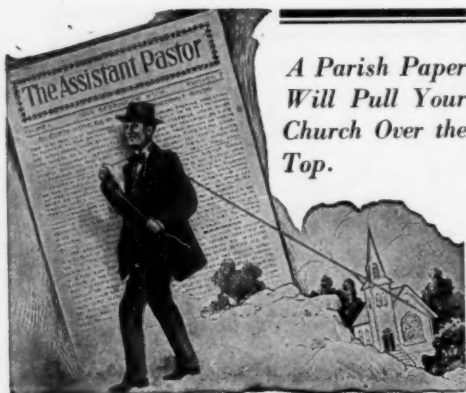
to Mrs. Robert M. Greenshields, the Assistant Treasurer, who keeps the record of all regular contributions to the church for current expenses.

Respectfully submitted,
The Board of Trustees

WE ARE ACCOUNTABLE TO GOD

There is a story told of Andrew Bonar, the great Scottish preacher. He was the minister of Finnieston Church in Glasgow for many years. The people loved him and many named their children after him. One evening, so the story goes, a member of his flock was strolling through the park when he read a headline in the paper, "Death of Andrew Bonar." He was greatly shocked. He said to himself, "The best friend I have on earth is gone." He threw himself down on a seat and almost wept. By-and-by a nurse came along pushing a baby-carriage. There were two children in the carriage and they were teasing each other. She took one of the children and shook it saying, "Don't lean on Andrew Bonar," (that was the name of the other baby). Well, it was a message to the man. We are not to lean on anybody or anything. When the Son of man appears in His glory and all the holy angels with Him "then shall each man give an account of himself to God."

From *Seen From My Pulpit* by Malcolm James MacLeod; Fleming H. Revell Company.



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Will Pull Your
Church Over the
Top.*

A PARISH paper competes with the movies, the automobile, the Sunday newspapers, with golf, and beats them decisively. In no uncertain fashion, it brings out your congregation to listen to the sermons you prepare with painstaking efforts. It fills the Sunday school and keeps it filled. It brings in new members and workers for every phase of your church's activity.

It helps you mightily to get your members into that mood and spirit that fills, and more than fills, your church treasury.

These things it does, and helps you knit your congregation into a live, happy, working unit. It fills the treasury. If you follow our plan it doesn't cost you or your church a cent.

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C.M.:Feb.

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1816 Chestnut St. Philadelphia, Pa.

We Had A Preaching Mission

By Thomas Alfred Tripp

The author describes the way in which his church in Mystic, Connecticut, gained from the enthusiasm of the national preaching mission.



THE National Preaching Mission conducted throughout the nation by the Protestant forces has inspired denominational, state and community efforts along the same line. It has been suggested by the leaders that the movement should proceed until every local church has its own mission.

Taking the suggestion seriously, we have already had ours. It was our first and it worked well. Not since the last revival meeting in our church fifty years ago has so much interest been stirred up. Our effort was in no way like a revival in method excepting for the fact that a series of consecutive, well promoted meetings were held.

We began, soon after the National Preaching Mission was announced, by discussing the matter in the monthly meeting of the board of deacons last April. They were made familiar with the purposes and method of the movement and liked it well enough to vote enthusiastically to hold a mission for our own church in the autumn. The question was presented by one of the deacons to the other officers of the church in the quarterly meeting of the official board in the last of April. This group referred the problem in May to the annual meeting which approved the mission and instructed the board of deacons to carry it out.

All summer and fall, plans were in the making. One of the encouraging things about the whole process was the way in which the laymen kept the plan in mind with an apparent appreciation of some of the purposes essential to the mission.

The ideals which seemed central in lay minds included some that were obviously on the surface of things and some, it is gratifying to say, which were of a deeper

nature. They wanted to see a large crowd. The preaching must be interesting and the music the best available. People must be made to feel welcome. A "good taste" must be left in the mouths of all.

These goals were reached. Committees of lay men and women, several each evening, were at the door before and after services and others circulated among the people to welcome strangers and members who seldom attend church. The loyal choir was on the job and an accomplished young musician, who draws music lovers wherever he does concert work, was the soloist. The preacher was a popular one and the house was full each night.

Deeper ideals were not forgotten. As they were stated by lay minds they would appear to be both evangelistic and educational. "Let's be on the lookout for new members," they said. Hard-boiled deacons who had never been seen to do so in the past few years, were heard to pray and show a deep interest in aiding religious growth. Earnestness, to the point of tears, was observable more than once in the discussion of plans.

More formally stated, the aims were (1) to make a concerted impact by a consecutive series of services in which a thoroughly Christian interpretation of our Gospel should be presented, (2) to challenge persons in the parish to attend regularly and consider seriously where they stand in relation to the Christian message and (3) to provide an opportunity for the re-orienting of our church program toward a more specifically religious emphasis. These three aims were set down on paper but the foregoing paragraphs indicate the practical understanding of them by the laymen. However, it is truthful to say that the deeper emphasis was apparently felt by them to a degree which was quite encouraging.

Promotion was done mainly through calling by the pastor, the mission preacher and by lay men and women. Pulpit announcements were used to enforce the ideals of the mission. Newspaper stories gave the details of time, place and topics. Posters were used and a card was printed in quantity to list topics and texts. The best advertising, however, was found in the fact that we began early and kept up the discussion of the project throughout a long period and the further fact that laymen were



"Whom God Hath Joined"



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given large responsibility in carrying it out.

Several active committees were used with good effect, including those charged with obtaining the preacher, musical arrangements, publicity, invitations to neighboring churches and pastors, finance, ushering and welcoming strangers. The mission was financed with offerings taken at each meeting.

The preaching mission began on Sunday evening and ran through Wednesday, four evenings. This may seem like a short period to our friends in those sections of the country where the three to six weeks' revival is a custom but we feel that our discussions which began in the spring and continued until fall were a valuable element, making the four days have more than face value.

A copy of the card announcing the mission theme, the sermon topics and the texts accompany this article. Reference to it will give some idea of the content of the series. The solos were in keeping with the sermons. In the order in which they were sung they were as follows: "Omnipotence" by Franz Schubert, "The Penitent (The Prodigal Son)" by Van de Water, "The Lord is My Shepherd" by Liddle and "The Lord's Prayer" by Matotte.

The schedule for each evening allowed a maximum of time for the sermon which was a full hour in length. The fact that only one hymn was sung by the congregation may be considered a weakness by some, but this was a preaching mission and we used it as such. The order of service was as follows:

Prelude—Organ
Call to Worship
Hymn
Scripture
Prayer
Anthem
Offering
Solo
Sermon
Benediction
Postlude—Organ

While plans for the mission were in progress much thought was given to the

MYSTIC CONGREGATIONAL CHURCH PREACHING MISSION

November 15th to 18th, 1936, 7:30 p.m.

Preacher
Theme

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him"
I John 3:2.

Sunday, November 15th

"Is the World Fit to Live In?"

A Study in Human Happiness.

"The earth is the Lord's and the fullness thereof." Psalm 24:1.

Monday, November 16th

"Am I Fit to Live in the World?"

A Study in Personality.

"And when he came to himself, he said, I will arise." Luke 15:17-18.

Tuesday, November 17th

"Are Other People Fit to Live With?"

A Study in Social Relationships.

"And I came to them of the captivity . . . and I sat there astonished among them." Ezekiel 3:15.

Wednesday, November 18th

"Can I Fit Myself to Live After Death?"

A Study of the Future Life.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." I Tim. 6:12.

You are cordially invited to attend.

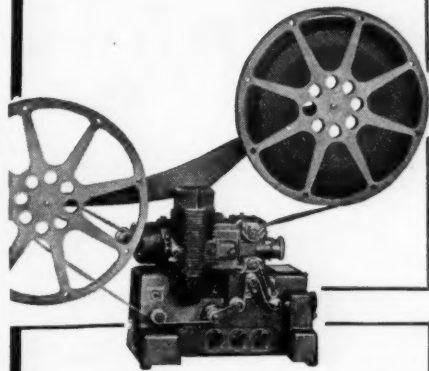
Bring a neighbor.

Mystic Congregational Church, Pastor

follow-up. We are doing two things. First, we had observers to make a note of people, both strangers and delinquent members, who showed enough interest to attend. Now we are concentrating our calling program on this list. Many of them look like good prospects.

In the second place, we are conducting a "religious discussion group" to meet one evening weekly to take up questions raised in the preaching mission. This is to be a thorough-going educational process. With the pastor leading and questions growing out of the religious problems of the group, much good is expected to come of it.

Issues involved in personal religious experience stand out in the discussions so far. It happened that the preacher of the mission is a student of comparative religion and of psychology of religion and, naturally, he made many references to both. The value of psychology as an aid to religion seems to appeal to lay minds and the interest in "other religions" is a surprise element in the discussions now going on.



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What the Writers have to Offer

Doctrinal

Highways of Christian Doctrine, by Shirley Jackson Case. Willett, Clark & Company. 201 pages. \$2.00.

This volume contains the Lowell Institute Lectures which were delivered in April, 1936, by the dean of the Divinity School of the University of Chicago. Dr. Case has already established, by his previous studies, the reputation as one of America's greatest church historians. While the reviewer cannot share many of the assumptions which the social-historical method of the study of theology makes, nevertheless, he would admit that this method can in some respects interpret more clearly many problems of theology.

Dr. Case assumes that the early Christians did not discourse long and learnedly on elaborate doctrinal issues. They professed no theology. The first Christians espoused only a unique way of living. In the first lecture the author traces the transition from simple faith to philosophical speculations such as the type which may be illustrated by Nicean pronouncements. The next lecture brings the reader from the third century to the fifth and shows him how sacred rites and doctrines were crystallized into respect for the Church as an institution. The third lecture entitled "Tramping Old Trails" continues the story of theology as it was expanded through the Middle Ages. With the beginning of the fourteenth century it might have seemed that European civilization had reached a state of permanent stability, but that appearance was only the calm before the storm. Dr. Case shows how the growth of nationalism, individual learning and several other forces were the factors which produced a cracking in the medieval structure. Christianity became nationalized. The fourth lecture brings the reader down to the eighteenth century. The concluding lecture pictures our modern situation. Dr. Case's suggestion is that where modernism has failed the only remedy is more modernism. He believes that modernism fails only where it makes the mistake of seeking finalities.

This is an interesting study of the history of theology written from the social-historical view point. It is an attempt to answer the question, How has the simple faith of the disciples grown into our present creeds of the churches? The answer is in terms of the impact of an expanding world upon the Christian community.

W. L. L.

Bishop Butler and the Age of Reason, by Ernest C. Mossner. The Macmillan Company. 271 pages. \$2.50.

New interest has sprung up in Bishop Butler's work because of the similarities which exist between the situation in which he wrote and the trend of today's thought. Dr. Mossner is not writing primarily for the theologian but for every

one interested in the work of Butler in its relationship to the current thinking of his day.

The study is very comprehensive as well as interesting. The author has had many opportunities for the study of this particular subject and gives a balanced interpretation of it. We find new evaluations of Deism and skepticism, of Locke, Berkeley and Hume. The author, who is an instructor of English, shows his interest in the prose and poetry of Pope and Dr. Johnson. In short, this book is a reinterpretation of the eighteenth century and Bishop Butler forms the thread of the story. It is very appropriate that Dr. Mossner writes this study of Bishop Butler in 1936 since that year marks the two hundredth anniversary of Butler's *Analogy of Religion*. The concluding chapter points out the place of the *Analogy of Religion* in the history of thought by calling it a tract of times.

The study is concluded with an excellent bibliography which gives Butler's works, critical studies and biographies of him original works of the seventeenth, eighteenth and nineteenth centuries which illustrates the thought of those years and finally secondary works pertaining to the history of thought in general. This book is an important contribution to scholarship for it pictures anew an interesting person in the age or reason.

W. L. L.

Social and Economic

Brotherhood Economics, by Toyohiko Kagawa. Harper & Brothers. 207 pages. \$1.50.

This volume consists of a development of lectures delivered by Mr. Kagawa on the Rauschenbusch Foundation at the Colgate-Rochester Divinity School entitled "Christian Brotherhood and Economic Reconstruction."

After a brief autobiographical sketch, the author tells us how he organized the Cooperatives in Japan, which he regards as "Christian brotherhood love in action." Eighty per cent of the farmers of Japan are organized into cooperatives, and Mr. Kagawa has organized Consumers' Cooperatives, Credit Cooperative Pawn Shops, and University Students' Credit Cooperatives. The author deals briefly but incisively with the evils of Communism and Capitalism, severely criticizing the philosophy of Adam Smith as well as the materialistic economics of Marx. In opposition to Marx he affirms his belief that "the culture of an age is determined according to the degree of awakening of the conscious life of its people which develops and controls the form of materialistic production, distribution, and consummation." There are seven elements of value which Mr. Kagawa finds running through all types of economics, namely: life, labor, change, growth, se-

lection, order and purpose. He gives each of these elements an essentially Christian interpretation. Change is to be brought about through economic revolution, not along Marxist lines, but through a deepening of the social consciousness and a revolution of ideas regarding property rights. After a chapter on "Brotherhood Love Through the Ages," the author presents a detailed analysis of the Modern Cooperative Movement with regard to Insurance, Producers', Marketing, Credit, Mutual Aid, Utility, and Consumers' Cooperatives. The last two chapters are entitled "The Cooperative State," and "World Peace Built on Brotherhood Love," and in these the author sets forth the implications of the Cooperative philosophy in national and international politics. He is not in favor of abolishing private ownership of property, but he feels that the evils of the present capitalistic system would be greatly reduced in an essentially cooperative state. Mr. Kagawa believes that the causes of war are largely economic and that they could be prevented by the establishment of International Cooperatives.

Whether or not one believes in the practicability of his ideas, this message from Mr. Kagawa is thought-provoking and challenging.

J. C. P.

The Vision of God and the Social Order, by J. Earl Gilbreath. Fleming H. Revell Company. 191 pages. \$1.50.

In the preface to this book the author states that his purpose is "to present the mystical type of religion as being the only adequate approach to the modern social problem." The first five chapters deal with the reality and the conditions of the mystic's experience of God. The approach is popular and non-technical, and one finds numerous quotable anecdotes and sayings from the mystics. "Hard work and strict discipline," "moral preparation," and the acceptance of the divine will are the conditions of the vision of God. Social activity is one of the fruits of the true mystic vision. After a helpful chapter on "Mysticism and Human Suffering," the author takes up the relation of the vision of God to the social order in chapters entitled, "The Only Adequate Motive to Social Effort," "Mysticism and the Kingdom of God," "A Society Whose Builder and Maker is God," and "Building the City of God." On the one hand, he warns us against the "assumption that the conversion of the individual will automatically result in the transformation of society," but he also realizes the danger of confusing the "absolutes of God" with the "expedients of men" in achieving the new social order. Believing that the "pagan framework of our society damns the souls of individuals faster than evangelistic effort can save them," Mr. Gilbreath emphasizes the necessity of taking the Sermon on the

Mount as the "blue-print" for the realization of the Kingdom of God. God is interpreted as the Guarantor of the Good and it is through Vision of Him that the mystic finds the compelling motive for his task.

This is a helpful book, containing valuable sermon material here and there, and it presents a sane and discerning analysis of the relation of mysticism to social ethics.

J. C. P.

Preachers and Preaching

The Use of the Bible in Preaching, by Carl S. Patton. Willett, Clark & Company. 268 pages. \$2.00.

This is a volume by the Professor of Homiletics in the Pacific School of Religion, Berkeley, California. Although it deals with a familiar subject, it leads far off the beaten track. "It is time for a renaissance of biblical preaching," declares the author but we soon discover that he is not pleading for the expounding of the Bible in the old-fashioned, literal way. What we have here is a clever demonstration of the way the Bible of the critical scholar may be used by preachers.

Whether or not the reader accepts Dr. Patton's position, the book will be found to be useful and stimulating. For the minister who has not kept abreast of the findings of critical scholars, it furnishes a readable and understandable outline of the modern viewpoint. The chapter on the "Gospels," contains an illuminating discussion of the methods and findings of "form criticism" as it relates to the New Testament.

Dr. Patton is insistent that the preacher must not become a lecturer. He is not pleading for a mere impartation of the critical viewpoints, but says that the preacher should present to his congregation "only such results of criticism as can be made useful for the spiritual purpose to which the pulpit is devoted." He emphasizes the incidental ways in which the newer viewpoints can be proclaimed.

The value of the volume is enhanced by the inclusion of a number of sermons by which the author demonstrates this new use of the Bible. Valuable homiletical suggestions are given in sermons on "The Heavenly Ladder," "The Fall of Man," "The Woman at the Window" (on the incident of David dancing before the ark), "When the Sun Stood Still," and "The Seed that Grew of Itself."

In these sermons, one must admit that Dr. Patton gets beneath the husk to find the kernel of truth in these stories. Few of us will dispute a statement he makes in the sermon, "The Sun Stood Still," namely that "between the truth of this ancient story and the living of the Christian life today, there is absolutely no connection." Reading this book will help influence preachers to waste less time on side issues and deal more largely with the fundamental truth of the Bible.

L. D.

Can We Repeat the Creed? by Teunis E. Gouwens. Cokesbury Press. 144 pages. \$1.00.

Can We Repeat the Creed? is a series of sermons preached to Sunday evening audiences in the Second Presbyterian Church, Louisville, Kentucky, of which

Dr. Gouwens is the minister. They were designed to interpret those difficult phrases of the creed which makes it quite impossible for some people to conscientiously take part in the recitation of the creed in public worship. Dr. Gouwens believes that it is possible to so construe those phrases that worshippers will no longer refuse to repeat the creed. He feels that to abandon the use of the creed is to suffer spiritual impoverishment.

In the first chapter, "Things Hard to Doubt," he deals with those statements in the creed which most Christians accept without question. These are the belief in God the Father Almighty, in Jesus Christ His only Son our Lord, in the Holy Ghost, the forgiveness of sin, and the life everlasting. The remaining chapters discuss those other statements of the creed which do bother many Christians: the Virgin Birth, the descent into hell, the Holy Catholic Church, on the Right Hand of God, He Shall Come to Judge, and the Resurrection of the Body. These the author explains in such a way as he feels will make it possible for conscientious Christians to repeat them to their soul's edification.

These sermons met with such a cordial hearing that at the urgent request of the audience they have been published.

C. R. B.

The Lift of a Far View, by Albert W. Beaven. Judson Press. 162 pages. \$1.00.

It would seem that the author has reserved his most outstanding messages for this volume. "The Lift of a Far View," is a sermon that Doctor Beaven has preached to discouraged ministers; "Life's Eastern Window," is another message that has had a wide reception, and is full of practical Christian philosophy; "The Spirit and Service of The Federal Council," is the famous Washington address, delivered on the occasion of the twenty-fifth anniversary of the Federal Council; "Christ, the Giver of Peace," was a sermon preached at the Fifth Baptist World Alliance, Berlin. These four, together with six others, constitute one of the most helpful book of sermons written for some time. Laymen and ministers will be delighted with the style, material, and spiritual tone of this volume.

A. M.

Doran's Ministers Manual for 1937. Edited by G. B. F. Hallock. Harper & Brothers. \$2.00.

Here is our old friend back again, thick with ideas for sermons, church programs, and filled with helpful suggestions. Impossible as it may, at first, seem there are actually new departments in this new volume. "Plan Your Program" which gives suggestions for the administrative year is one important new department. Another is "Pleas from the Pews" which offers a long list of questions for forum activities. It seems to this reviewer as if the listing of the names and addresses of important social and religious agencies is also new. But perhaps that has appeared before.

The jacket lists the contents as including 100 sermon outlines, 200 prayers, a selected list of 250 hymns, 800 suggested texts for various occasions and three hundred good illustrations.

W. H. L.

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Christian History

A History of the Early Christian Church, by William Scott, Cokesbury Press. 375 pages. \$2.50.

In recent years one constantly has been hearing analogies between the Apostolic Age and our own times pressed by preachers and teachers of theology. Here is an excellent approach to this problem with the last chapter on "The Early Christian Church and Christianity Today."

The professor of Religion at Randolph-Macon Woman's College has prepared a simple yet comprehensive approach to an understanding of the first three centuries of Christian history. His style is not too heavy nor is the text overburdened with annotations. The work does not begin to replace or supplant in any way the definite work of McGiffert in this field but is more adaptable for usage as a text with college or adult lay groups. The volume naturally contains several chapters on Jesus and a number on Paul. The perspective in which the founder and the great missionary of the early church are set here will do much to give the average layman a far better understanding of Christianity than any single volume on Jesus or Paul could possibly do. R. W. A.

After Pentecost, by MacKinley Helm. Harper & Brothers, 327 pages. \$2.50.

Students of the history of the early Christian Church and lovers of historical Biblical literature should welcome this book. Its title suggests the scope it covers. It is a book announced as "a brilliant and uncommonly impartial history of the development of the major Christian ideas and institutions during the formative years of the Church." And the contents more than prove the truth of this description. Ministers, and students of Church history, and Bible school teachers who are willing to do more than skim the surface of things will be well repaid in the study of this book. It has excellent footnotes and a well prepared index. The author is a graduate and sometime fellow of the General Theological Seminary in New York City, and a Doctor of Theology of Harvard University. He is also a lecturer in the New Testament in the Harvard Theological School. A. S. N.

Early Christian Life, by Donald Wayne Riddle. Willett, Clark & Company. 256 pages. \$2.50.

The author is associate professor of New Testament and Early Christian Literature in the Divinity School of the University of Chicago. He has already distinguished himself in his specialty by several previous writings. The distinctive approach in the present volume, as the author explains in his preface, is "that it relegates doctrine and teaching as quite secondary, while it utilizes literature as source for the study of early Christian life, rather than as an end in itself." Professor Riddle seeks to uncover, not so much the beliefs and teaching of the first century Christians, as their life in its social, moral and spiritual aspects. He bases his reconstruction on the letters of Paul, the Gospels and their sources and the other Christian literature which did not find a place in the New Testament canon. The technical name for this latest phase of New Testament research is "form criticism."

The first quarter of the book consists of five chapters under the heading "Before the Gospels." These deal with the primitive preaching, Paul's writings, the earliest Christian writing and the non-Pauline Christianity before the Gospels.

The next quarter is classified under "The Gospel-Making Period" and consists of two chapters on the Gospels and the non-Gospel literature of that period.

The last half of the book is given to the development summarized as "After the Gospels" and consists of seven chapters dealing with different phases of an enlarging Christianity.

Several pages of rather complete comment and reference under "Notes" as well as a detailed index are provided.

This is a significant pioneer book in what promises to be a very rich field of New Testament exploration. It is of special interest to scholars, though its exposition is sufficiently clear and simple for students who want to inform themselves of what the latest criticism offers. F. F.

The Inner Life

The Exploration of the Inner World, by Anton T. Boisen. Willett, Clark & Company. 333 pages. \$3.50.

Dr. Boisen's book deals with the whole problem of the cure of souls. It is written by a man who for a time was in a mental hospital as a patient, and coming out mentally well has since given most of his time as a spiritual counsellor in hospitals for the mentally ill, in research work in the field of what religion can do for the psychotic, and in putting young men who are training for the ministry through a course as interns in hospitals for the mentally deranged.

Certain types of religious experience such as the conversion experience of Saul of Tarsus, Bunyan, and George Fox are analyzed and found to be akin to certain psychopathic states. The author tries to analyze what help a man like Fox could get from the "doctors" of medicine, psychiatry, and theology today. The "doctors" are found sadly lacking in knowing how to deal with a George Fox.

One may question certain interpretations in this book. The reviewer, for one, should question the messianic consciousness of Jesus, as Boisen interprets it. The last section of the work which has to do with what the physician, the church, and the minister can do for the mentally ill is very suggestive. This is an encyclopaedic work in this whole new field of religious endeavor. H. W. H.

Victorious Living, by E. Stanley Jones. The Abingdon Press. \$2.00.

Practicing the Presence, by Ralph H. Cushman. The Abingdon Press. \$1.00.

The first of these volumes, which the jacket declares "provides a veritable encyclopedia of the spiritual life," is a book of daily devotions which grew out of a desire on the part of Stanley Jones to deal with the most urgent necessity in human living—the ability to face life victoriously. "For many—the number is appalling—are living morally and spiritually defeated. They are inwardly beaten, hence outwardly ineffective. They do not know how to live and live victoriously. They lack the resources." This book, addressed to that need, seeks to provide the means for meeting it.

As a book of daily devotions it has one decided improvement over most books of

that type in that it is woven about one theme, rather than being a series of unconnected studies. Throughout the individual and social emphases in life are combined in a living blend, with a devotional spirit running through it all. Although primarily a book of daily devotions it is adaptable to other uses. The various studies have been arranged in groups of seven making it a valuable study book for weekly classes of various types. Its continuity also allows for its use as an ordinary book.

Truly here is a map of the Christian way by one who has ever sought to traverse it.

The book by Dr. Cushman, a bishop of the Methodist Episcopal church, has as its subtitle: "A Quest For God." While a book of devotions it does not follow the daily plan. Each section consists of an exposition, a prayer, and selected religious verse. Although not so extensive as the work of Dr. Jones it is a book which the minister would do well to own. Many of the prayers will prove starting points for the devotional thinking of the reader. The size of the book—approximately 4" x 6"—makes it just right for the pocket and especially adapting it to spare time reading.

I. G. G.

The Bible

John Defends the Gospel, by Ernest Cadman Colwell. Willett, Clark & Company. 173 pages. \$1.50.

The Gospel of John has always been loved by the average devout Christian because of its mystical tone and its deep spirituality. But when one reads a book such as this, he realizes that the characteristics of this gospel which have made it so well beloved among Christians were secondary in the thought of the author of the gospel.

John was writing to the sophisticated, educated, well-to-do Graeco-Romans of the second century. In order to defend Christianity and present it as a way of salvation to these Gentiles he allegorized the earlier tradition about Jesus. He had certain things he wanted to prove. He wanted to prove that Jesus was not a magician, nor a Baptist, nor a Jew, nor a man. He wanted to portray Jesus not as the friend of sinners, nor the failure who died as a criminal, but as Very God, moving with majesty through a history which is the transcendentalizing of the earlier records. John is concerned to prove that the new religion of Christianity is not a superstition, nor is it a revolutionary movement, for the kind of people whom John was trying to convert could not be won to either superstition or revolution. This is a brilliant interpretation of the Fourth Gospel.

H. W. H.

Job the Man Speaks With God, by Peter Lippert, Translated by George N. Shuster. Longmans, Green & Company. 224 pages. \$2.50.

In this volume we find the unusual combination of a mystical manual of devotion and a philosophy of religion coming to us as an unified whole. The man, Job, we are told, is no particular man. He is any man who may be thinking about God and the problems of life. The book is in the form of a dialogue with God as the man raises his questions. The twenty-nine chapters run the range from expressions of mystical adoration to a consideration of the problem of suffering.

"The author is a German Jesuit whose simple but profound radio discourses are Sunday events in Munich. He has won reputation as a thinker, a stylist and a spiritual director." Thus the publisher introduces the author. The appreciation of such a book as this is largely a matter of taste. Those who are looking for books of this type will here find one that is refreshing and stimulating. Although this volume bears the imprimatur of Cardinal Hayes it is in no sense sectarian.

C. W. B.

Various Topics

Fighting Angel, by Pearl S. Buck. Reynal & Hitchcock (A John Day Book). 302 pages. \$2.50.

Mrs. Buck in her book *The Exile* gave an intimate biography of her mother. In this new volume she attempts the same type of study of her father who was a missionary to China. It is a beautiful bit of writing and helps the reader to understand much in the former volume which was hidden because of lack of knowledge of the father.

The missionary was a man devoted to his cause. He felt that he had been called to save the souls of China and could pass by America, his fellow passengers on the boat in order to give his attention to those of the land which he thought God had assigned to him. His missionary work was first, his family second. One can easily understand the resentment of the children when the stern Calvinist left the mother to fight battles of sickness and disease while he went about his program of evangelization. His effort to secure publication of his Chinese New Testament was placed ahead of his parental duty for the education of his children.

Mrs. Buck gives some very honest and frank pictures. Some reach a most pathetic stage. I cannot think of any scene which shows more of this than that when the missionary father leaves home for a trip. Relieved in spirits because of his departure the children are permitted to play and sing in the garden and for a whole day they can play, with their mother's consent, that there is no God.

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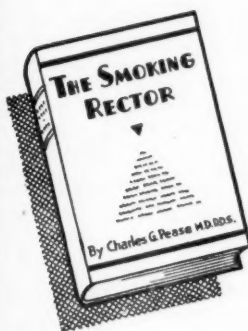
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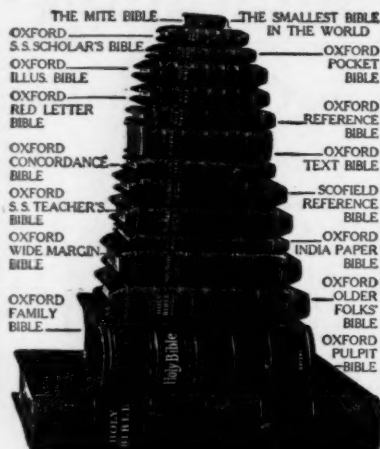
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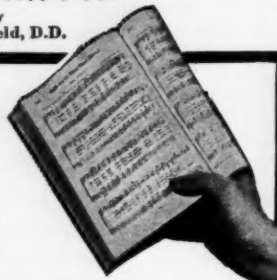


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The Exile and Fighting Angel together make one work which the author calls *The Spirit and the Flesh*. W. H. L.

The Blue Hills, by Cornelius Weygandt. Henry Holt Company. 434 pages. \$3.50.

Here is your opportunity to live all over the state of Pennsylvania during the past fifty years with the finest living interpreter of Pennsylvania beauty and lore. Dr. Weygandt, of the English department at the University of Pennsylvania, has ferreted out the rare Whitethorn and Wild Crab tree, the unusual mountain recesses and the rarest birds and flowers of the Keystone state in his wanderings and living in all sections of it. Time and again I have come upon the warm trail of this scholar and lover of nature in the antique and rare book shops. For fifty years he has gathered from everywhere the choice materials and beautiful illustrations, some in color, which are here preserved. Greater even than his Red Hills and White Hills is this account of the lore and personalities he has found and loved down east in Pennsylvania. R. W. A.

Pentecostalism, The Problem of The Modern Tongues Movement, by H. J. Stolee. Augsburg Publishing House. 142 pages.

The author, who is a teacher at the Lutheran Bible Institute, Minneapolis, Minnesota, says he is writing this book to help those who must face the problems caused by the tongues movement of today. He starts with a brief study of the movement in non-Christian religions and then comments upon the speaking with tongues in Acts and in the Corinthian church. With this background the development of the modern tongues movement is considered and a study made of the causes of this trend. Among these causes mentioned are: mental instability, spiritual fever, mob psychology and hypnotism, and demon power.

In the final chapter three answers are given to this problem: First, we must put power before program in the church; second, the church must utilize all the grace-gifts which the Lord has given her, and the third answer is hearts on fire in a Christ-like holiness.

No doubt this book can be very helpful to many people. It points out the weakness and fallacies of the present-day pentecostal movements. However the work would carry more weight with those of us who are more liberal in our theological outlook if there were not so much suggestion of literalistic interpretation of Scripture. Also it may well be, we believe, that psychology can offer sufficient explanation of such phenomena, making unnecessary the effort to bring the power of demons into the modern picture.

C. W. B.

Cash Relief, by Joanna C. Colcord. Russell Sage Foundation. 263 pages. \$1.50.

This volume belongs to a series of "Emergency Relief Studies," published by the Russell Sage Foundation. In this study the author makes a careful, comparative investigation of the methods of administering relief in times of economic crisis especially with reference to the recent depression. The two main meth-

ods treated are: relief in kind and cash relief. His thesis is that cash relief is in the long run by all odds the most satisfactory and to prove this he surveys the experience of nine of the leading cities of the United States all of which sooner or later have turned to this form of relief for their distressed citizens. The author further states that it is his belief that cash relief is the more easily and economically administered. S. L.

By Ways Appointed, by Briggs P. Dingman. The Bible Institute Colportage Association. 127 pages. \$.75.

Here is a book of real worth to youth. It is offered in paper cover for 20 cents to aid in a wide distribution it deserves.

Beginning its story with a young man who served in the World War with both Canadian and American forces in Europe it moves thrillingly through four years of college life. The book is filled with romance, everyday episodes, and one is fascinated as he reads of life in western construction camps and in the lonely places of faraway Brazil.

The author has a depth of understanding of young people's problems that grip attention. While his picture of the Christian ministry may be somewhat misleading, he does answer some questions that youth ask about God and the world in which we live.

The revelation of how Christian example and prayer operates, is remarkably well presented. I hope every young person in my congregation will read this book. So enticing is the story that most anyone will read it at one sitting.

P. L. F.

Macklin of Nanking, by Edith Eberle. The Bethany Press. 173 pages. \$1.00.

This is the biography of Dr. W. E. Macklin, the first Missionary of the Disciples of Christ to China. It is full of the personal elements that made this man famous as a physician, evangelist, reformer and friend of the Chinese. It tells of his schooling and home life, why he went to China, the hardships he experienced, the romance of his life, the persecution he experienced, the esteem of the people, of his retirement and home in southern California.

The book is dedicated to the members of the first Christian Church, Frankfort, Ky., who for 35 years considered Dr. Macklin their personal representative in China. It will be of interest not only to the Disciples of Christ but to all Christians who delight to see the triumph of the Gospel.

T. B. R.

For Me To Live, by Alice W. Ardagh. The Bible Institute Colportage Association. 208 pages. \$1.00.

This is a story in conversational form of the conversion of some young people and the change of work from a Hollywood studio to the Hong Kong harbor where they had given them in service to the Master.

The book is full of Biblical truth and shows the working of God in the lives of three young people who were willing to become channels of blessings to others. The book will be welcomed by that large family of Christians who have found the Colportage Association a storehouse of information and helpful reading matter for the underprivileged. Appropriate scriptural quotations are given at the beginning of each chapter illustrating the story of the chapter. The book will render its intended service when placed in the hands of the thoughtless crowd that think little of the Church and standing before God.

T. B. R.

The Truth of Christianity, by W. H. Turton. Wm. B. Eerdmans Publishing Company. 535 pages. \$1.00.

For a complete and thorough apologetic of traditional and orthodox theology it is not necessary to look farther than this book. It is complete in every detail and answers every question. Conservative thinkers will commend the author's accurate thinking, clear reasoning and sound judgment. The book has found favor even among the Roman Catholics. It is now in its 12th edition in English.

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The Richest Church in America

By George Hamilton Combs

THE richest church in America is Trinity Church, New York, owning huge hunks of real estate in the downtown district. Naturally I was interested in the ministry of a church with such unparalleled resources and was greatly intrigued by a realistic report of one of its Sunday morning services appearing in *The New Yorker*.

A lovely day. An eleven o'clock service. Number present by actual count—86. These were all strategically seated in the central pews, "giving the appearance of a comfortably filled church." Eighty whites, five negroes, one Japanese. A lovely boys' choir. On the collection plate the reporter saw a few one dollar bills, several quarters, many dimes. The "offering" is unimportant, the reporter was told by an assistant rector after the service, "as the church has a very large income." The sermon by a guest preacher, ten minutes long, "the conventional length of a Trinity Sermon." "Mostly tourists," the reporter was told, "only four or five of those present today worship here regularly." Save one man who came in a Packard and one negress who drove away in a taxi, the other attendants came and went by subway and bus. His attention called to this, the assistant rector said, "Nearly all of our parishioners are out of the city; in the winter we have many who come here from uptown and sometimes there's quite a line of big cars parked near the church, eight or nine of them, I'd say." *Eight or nine, what a fleet!*

The rector of the church, the Rev. Dr. Flemming was vacationing in Europe but before his departure he left a sermon to be read by his assistant entitled, "A Moratorium in Preaching." The sermon made the front page of the metropolitan newspapers. You recall it, no doubt, the gist of it being that we have too much preaching and that it might be a good thing if all preachers were

stricken by throat paralysis for a few years. If the assistant rector was right in his estimate of the winter attendances upon Trinity Church Services one can readily see that the moratorium on Trinity Church preaching would be no major tragedy.

By no means would I cast a single aspersion upon Dr. Flemming or his church, but the reporter's "write up" does father a good many question marks and exclamation points. No doubt, out of tremendous incomes large sums do go out for benevolences and missions and doubtless, too, the slender, graceful spire, though dwarfed by the skyscrapers surrounding it, is not without value as a symbol of soul's aspirations. Yet the drear emptiness and seeming deadness of it weighs heavily against it. Artistry aside, it is very like a boom mining town, once flourishing, now deserted. Near by, as you know, is a fenced-in grave yard and, Alexander Hamilton, one of the sleepers there. It is all in key. Trinity and graves, graves and Trinity, the only thing inside, outside with seeming life the grasses that cover the graves. History? Yes, but Christianity is not only history, but prophecy as well. Where there is no looking forward, only looking backward, life is ebbing, if, indeed, life at all be left.

Enough of this. "The richest church in America?" When is a church rich? What constitutes church wealth? Dividends? Incomes? Fat treasures? Sumptuous housings? A place in the social sun? I do not read it so. That church is rich which is rich in faith and good works, rich in home, rich in sympathies, rich in idealism, rich in comradeship, rich in helpfulness though its worldly possessions be nil, though it worship within mud walls with only a thatch roof between those who kneel there and the ever watchful stars.

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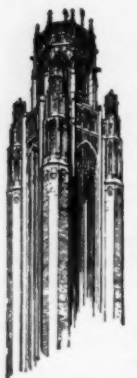


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The State of the Church

*A Report to the Federal Council by a special committee consisting of Albert W. Beaven, Justin W. Nixon, William Y. Bell, Albert E. Day, Mrs. John H. Finley, Walter M. Horton, Paul B. Kern, Samuel C. Kincheloe, John M. Mackay and Howard Chandler Robbins. Report submitted to the Biennial Meeting, December 9-11, 1936.**

THE FUNDAMENTAL fact which has impressed us as offering direction to the Federal Council of the Churches of Christ in America for its thought and action during the next biennium is the fact of the Church's deep entanglement with the life of a society, many of whose forms and habits of mind are destined to pass away. And the cardinal conviction borne in upon us by that fact is that the Church must recover a larger freedom of action in relation to our present society, and at the same time a wider sense of a common message and mission to a world destined to perish without the Christian gospel.

I.

When we say that the Christian Church today is deeply entangled with the structure of a society that is, to say the least, in a very insecure condition, we have certain situations in mind.

We are thinking of the fact that the Church too frequently has estimated its success in the materialistic terms characteristic of the age. It has shared the urge toward bigness, borrowing the slogans of the advertiser and the methods of the promoter. It has yielded to the temptation to over-build even at the risk of incurring huge debts. And now that we have probably passed the crest of a great period of economic expansion, when the population threatens to become stationary, with the lower grades of our schools already revealing the effects of a falling birth rate, many material ambitions are bound to be disappointed. As this becomes evident in church circles, in lowered receipts, in the greater difficulty of maintaining membership, and in the pressure for consolidations of all sorts, the spirit of defeatism is likely to spread among our people. Is it not the time to challenge the whole trend toward interpreting ecclesiastical expansion as the call of God? Must we not remember that vital Christianity has always been the religion of a minority? In the providence of God a smaller Church may be a necessity if mankind is to be leavened by an earnest movement of the Spirit.

We are thinking also of the widespread dependence of the Church upon secondary motives in maintaining the loyalty

of its people. The persistence of the Church without a real measure of reliance upon the age-old motives of true religion, which have brought men in humility and contrition to God as their everlasting portion, is, of course, inexplicable. But it is also clear that many churches are depending too largely today upon the same motives which maintain clubs, lodges, and philanthropies. They feel that they must furnish novel attractions and entertainment and organized activities that will enable them to compete with secular organizations. And the members of our churches, when they do give to church support, give too often on the scale and with the motives that they give to a philanthropy, or pay dues to a club.

As a result of this reliance on secondary or auxiliary motives there are a considerable number of persons in the Church's membership who are counted necessary for its maintenance but whose religious interest is neither eager nor enduring. Their presence tends to dilute the Church's message and to obscure its mission. And on the other hand their response to the devices of salesmanship and promotion produces an exaggerated reliance upon these devices on the part of church officials.

Still another entanglement of the Church today which impresses us as a matter of grave concern is its assimilation of the assumptions and ideals of the comfortable middle class. But that is not the class from which is coming today the pressure for change, especially in our economic life. That is not the class from which arises the clamant demand of the masses for greater security in their means of livelihood and for a more equitable distribution of economic power. The great majority of the American people live in very humble circumstances. Sixty percent of our families in the last prosperity year (1929) according to the Brookings Institution had annual incomes of under \$2,000.00.

The leaders of the local Protestant churches, particularly of those which have largest influence, do not belong to this stratum of the American people. They are likely to look, and very often do look, with hesitation and fear upon the struggle of the masses for better conditions of life. With this hesitation and

*Additional copies may be secured from the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York City.

fear they are not in a position to give the masses the moral leadership that should be available to them today within the fold of the Christian Church. Far too often one sees in the middleclass Protestant Church a vast amount of wheel-turning, of organizational activities, and of easy good-natured friendliness, combined with grave moral insensitivity to the desperate issues at stake in the human situation. The ethical assumptions and attitudes of the members of these churches seem to be dominated by the business and social connections of the members rather than by the judgments of God upon our human order set forth in the Scriptures.

Still another entanglement of a subtle but far-reaching nature is to be found in the Church's understanding of its Gospel. As it interprets its Gospel the Church tends to be divided into various camps. There are those who have tried to maintain inherited statements of faith in great rigidity. At the other extreme are those who feel the urge to adapt the Gospel to every passing intellectual fashion. The great central group in the Church's membership has tended to avoid theology as a subject under taboo. Theological discussion has been considered sterile and divisive. And since the task of leadership has often been conceived as that of keeping our institutions growing and expanding, the vow of theological silence has been largely observed.

Though we have thus proclaimed a moratorium on theology,—pay day has at last arrived. New movements such as Communism and Fascism are abroad in the world which pretend to furnish men with a complete philosophy of life. Christianity considers these movements to be hostile to its very nature. Christianity knows that it is in for a tremendous struggle with them. But it can never meet them adequately with mere programs for new activities or with appeals to the feelings. It must meet thought with thought, philosophy with philosophy, the new gospels with the Gospel. It must meet the deification of race and class with the message of the incarnation of the most high God in the universal Man who gathers all races and classes into the one body of a common Lord.

These are some of the specific situations which we have in mind when we speak of the Church's entanglement with the life of our society as a matter of grave concern. Once again in history the Church of Christ has to struggle to be in the world but not of it. And there are signs on the horizon, some of them clouds no larger than a man's hand, which indicate that this struggle has already begun. Let us note some of these signs which may be of encouragement to the Church in its effort to achieve integrity.

II.

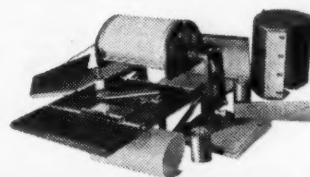
One of these signs is the evidence brought to us by observers of college communities that the wave of purely humanistic thought has passed its crest. It is becoming apparent that a man-centered gospel, of this world only, ends in despair. Those who proclaim this gospel seem to have less confidence in it. It seems to be on its way to join the faith in automatic and inevitable progress which was one of the illusions of early enthusiastic proponents of democracy and evolutionary science. There is a Christian type of humanism which has been an essential part of the Christian tradition from the beginning, but the "religion without God" which was recently proclaimed as the necessary outcome of modern thought was a blind alley out of which earnest people are beginning to retrace their steps.

Another sign is the craving of youth for reality in religion. Idealistic youth desire to be "all out" for something. They will not be satisfied with merely a religion of self-cultivation, nor will social changes which invoke no personal responsibility or discipline fulfill their idealistic urge. They seek a way of life in which the personal and the social are inextricably united. This attitude of youth re-enforces the Church's own search for integrity.

We are also encouraged in these days by the response of the solid core of the Church's membership to the deeper notes of the Gospel. The message of the reality, the providence, and the grace of God has not received for years a more sympathetic hearing on the part of thoughtful people in the churches than it is receiving now. The seriousness of the ministers who attended the seminars of the Preaching Mission, the eagerness with which they gave attention to the question of the Christian message, to the problem of evangelism and to the social obligations of the Christian Gospel; the evident concern of the great masses of church folks who attended the larger gatherings of the Mission—all indicate that there are great resources of power in the Christian religion yet to be explored.

A trend in the intellectual world of increasing significance is the consciousness that economics has to do with the needs and wants of human beings and is therefore subordinate to ethics. Economics as a science deals with means rather than ends. But the primary issues of our society today are the issues which concern ends. It is about such questions as: What kind of a society do we want in America; What kind of people do we want our people to be; What kind of human relationships do we wish to see maintained among them;—it is about such questions that economic policies

(Turn to page 280)



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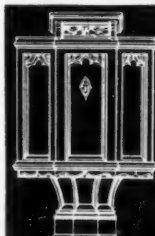
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One of the great things about Abraham Lincoln was that in the darkest days of the Civil War he never lost faith in the Republic or in the outcome of the struggle. One night, as he sat about the campfire with Grant at City Point in March, 1865, and when it was apparent that the end of the Confederacy was not far off, Lincoln had been telling some of his characteristic anecdotes. At the end of one of his parables, Grant looked up and said, in his quiet way, "Mr. President, did you at any time doubt the final success of the cause?" "Never for a moment!" was Lincoln's reply, as he leaned forward in his camp chair and raised his hand by way of emphasis. Because we have the Bible with its exhibition of the justice of God and the repeated triumphs of righteousness, let us never doubt as to the final outcome, no matter how dark the present may seem to be.

Clarence Edward Macartney in *Bible Epitaphs*; Cokesbury Press.

BETTER TO CONCENTRATE

Lincoln used to tell the story of a man who heated a piece of iron in the forge, not knowing just what he was going to make out of it. At first he thought he would make a horseshoe; then he changed his mind and thought he would make something else out of it. After he had hammered on this plan for a little while, he changed his mind and started on something else. By this time, he had so hammered the iron that it was not good for much of anything, and holding it up with his tongs, the blacksmith looked at it in disgust, and thrusting it hissing into a tub of water, exclaimed, "Well, at least, I can make a fizzle out of it." It is better to concentrate on one thing than to dream about a hundred things. How often in old age is heard the echo of this sigh coming from the lips of men who have made no mark for themselves, "If I had only followed one thing!"

Clarence Edward Macartney in *Bible Epitaphs*; Cokesbury Press.

MORE THAN GLOSSING OVER

The first snowfall often covers the sidewalks with a thin layer of whiteness, but it is so scanty that the dirty concrete underneath shows through. A heavy fall transforms the world with new beauty and brightness, but this first layer makes the earth look sickly.

A light touch of religion is just as insufficient. We may have just enough religion to make us respectable, but not enough to blot out spiritual ugliness and petty humanness and transform us with new, soulful beauty. "Be ye transformed." We need more than a glossing over. We need Some One to cover fully, to cover unto a wiping out of all our sins.

Edward Walter Ziegler in *Today*, Issue of January, 1936; The Westminster Press.



Paul F. Boller

When I am dead, what I have felt
so long,
My soul shall know in clearer,
purer light;
And when I loathed and hated, I
was wrong,
And where I loved and pitied, I
was right.

—Arthur Guiterman.

WHY WE SHOULD PRAY

A business man once said to me: "Does not God know in advance what I need? Why then should I ask Him to give it?" Another said: "When I go to the Bank I get my cheque cashed in five minutes; won't God reply to my need as quickly? Why then should I take time to pray?" I believe God knows what we need, but He knows that among the things which we need most is that we should pray. No earthly father would be satisfied if he only saw his child when he needed a little money; he wants to have fellowship with his child. He wants the child to partake of the father's spirit, and to share the father's ideals, so that ultimately he can take part in the father's business. One day a little girl came and knocked at her father's study door; he was very busy, and she said: "Father, I know you are busy; I can be quiet, so quiet, only let me come and sit near you." So she came and sat nearby for half an hour, and just as quietly went out again. Little did she know the lesson she had taught her father. She did not come to ask for some gift for herself, but to be near him. The thought came to the father: "If I have half an hour free to-day, would I take that half hour for fellowship and communion with my heavenly Father, or do I only pray when I want something from Him?" It is through prayer that we come to know the heavenly Father.

Robert P. Wilder in *Christ and the Student World*; Fleming H. Revell Company.

WITHOUT DEPTH AND SERENITY

We are only too familiar with a type of religious activity which is busy and nervous and "creaturely," but without the depth and serenity which come from contact with the central Source of Life. The Old Testament character, Ahimaaz, admirably illustrates the type. He was a famous runner—a pre-Marathon sprinter—in the days of David and his captain Joab. Joab had won a great victory and wished to send a fleet messenger to inform the king. But it was essential that the messenger should have been present at the affair, should have seen with his own eyes what had happened, and could transmit the details of the event. Joab called for volunteers for the service. Up came Ahimaaz, panting to be on the go. "Let me run," he said. "But wherefore wouldst thou run," said Joab, "seeing that thou hast no tidings, not having been there?" "Nevertheless," this typical activist replied, "let me run." There are Ahimaazes today in almost every church and on most committees. They are of both sexes. They have not "been there." They have no authentic tidings, but they are fine examples of speed and they are famous for "doing things."

Rufus M. Jones in *The Testimony of the Soul*; The Macmillan Company.

A TRUE SENSE OF VALUES

When the reigning Emperor, thinking to silence Chrysostom, threatened to take away all his possessions and send him into exile, the preacher and prophet replied that no man could do that for his treasure was in heaven and his fatherland was above. Chrysostom revealed the true sense of values.

The past few years have witnessed the most severe financial depression for a generation. Literally millions of people who thought themselves safe and secure have had their hopes dashed to the ground. Sometimes with startling suddenness they have found themselves penniless. It is a tragic situation, and there can be nothing but sympathy for such distressed people. Yet it is an unfortunate commentary on our standards to-day that when we hear a man say, "I am ruined," we know at once he is thinking of financial matters. No man is ruined whose hands are clean and whose faith in God is secure. There are infinitely worse catastrophes than the loss of material possessions.

Archer Wallace in *I Believe In People*; Round Table Press.

WHY GO TO CHURCH?

"Why go to Church?" is the question which even some Christians ask. Why do I go? Is it because of a sense of duty? Is it because my parents expect me to? Is it because I hope to learn? It is because it is one way of showing my gratitude to God for his great goodness?

But can't one worship God in the woods or at home? Clearly the answer is, "Yes." But do I worship him on Sunday if I don't go to church? Do I, rather, catch up with my school work, sleep, or do a hundred things that leave God out and have no relation to worship?

Jesus was a regular attendant at the synagogue during his young manhood. That is one of the few things about which we are sure concerning those "hidden years" about which the Bible tells us little. He found God elsewhere—in the woods, by the sea, on the highways—but he recognized him there, for he had found him in the synagogue.

Do I have a better start than did Jesus? I need good food for my body. Is not my soul of more importance? Can I afford to let it be undernourished?

Harry Thomas Stock in *Follow Me*; Issue of September, 1935; The Westminster Press.

THE TAKING OF FOOD

One who bolts his food in solitude gets needed nourishment for the body and gratification for his appetite. But he does not get as much nourishment as he would if he ate with congenial company and agreeable surroundings. And he misses wholly the nourishment of his higher life, which comes to those who know how to "lend nobility" to eating. There are the added sensory and aesthetic satisfactions of sauce and scent, of polished wood, snowy linen, and shining silver and china, of flowers and music. There are the social pleasures of welcome guests and family fellowship, of wit and merriment, of newsy talk, or of counsel and instruction. Many a knotty business problem is worked out at an agreeable luncheon. How much of the teachings of Luther and of Jesus we should miss without their table talk! The taking of food may become a means of spiritual grace—in the giving of thanks for the Father's unfailing providence; in the family love feast and the morning worship; in the church dinner or the Lord's Supper.

Elbert Russell in *A Book of Chapel Talks*; Cokesbury Press.

MEN HAVE KNOWN HIM

The late Dr. John E. White used to tell dramatically the story of Helen Keller's interview with the great preacher, Phillips Brooks. He said that her teacher wanted this girl, shut off by blindness and deafness from the gathering of knowledge in the usual ways, to hear first of God from one who knew Him well. She asked Dr. Brooks to let the girl place her finger tips on his lips as he talked in simple language about his God, and he agreed. As he told the old, old story—as only Phillips Brooks could tell it—of God, His goodness and His love, the features of Helen Keller began to work and her body grew tense and rigid. Suddenly she could stand it no longer but cried out, "I knew Him! I knew Him! I didn't know His name, but I knew Him."

Yes, men have known Him. They may have known Him as little as the wild savage could know at first sight what a watch is. They may have misunderstood Him as much as uncivilized tribes misunderstood the nature of the physical world in which they live. Their conception of Him may have been as faulty as a little child's conception of a complicated modern machine. But they have known Him.

Talmage C. Johnson in *The Christian Differential*; Cokesbury Press.

Healing in the Name of Jesus, by John Maillard. Harper & Brothers. 319 pages. \$2.25.

On a beautiful secluded Dorsetshire estate, one of the greatest experiments in faith-healing ever attempted is now going on in full swing. Milton Abbey, originally founded in 938 A.D. by Aethelstan, has been acquired by the author of this book and transformed into a spiritual center for mental sufferers. Although this work is under the supervision of the British Ministry of Health, it is the spiritual aspect of the experiment that makes this venture so challenging. Prayer and healing services occupy the central position in the program for the rehabilitation of the individual patients. This book which is one for devotion and praise unfolds this faith to the reader. The author feels that the church ought to regain the ministry of healing it once possessed and offers this spiritual study as a small contribution to this purpose.

Each chapter of this volume is based upon the author's thesis that prayer, which acts on the soul, has just as important a part to play in the curing of disease as anything which acts upon the mind or body. The hymn of healing, which opens the book, and the prologue entitled "The Heavenly vision" show the author's gifts of things which are spiritual and eternal. The titles of many of the chapters are suggestive and comprehensive. "Love Dynamic," "Channels for the Love of God," "Confident Faith," "Building the Kingdom," "Whatsoever We Ask," are a few chapters in this volume which illustrate how the author approaches his subject. The chapter entitled "Lessons in Prayer" contains enough material for a series of talks in a mid-week service.

The author has succeeded in unfolding to his readers the wealth of power and resource available in our religious devotions. The pages of this book make one feel the strength which is possible only through prayer. It is an excellent volume which may be used not only for private study but also for group study.

W. L. L.

THE RECEIVING APPARATUS OF PRAYER

It rests with each individual as to how much prayer shall mean in his life. Here am I at my home in New Haven, Connecticut! If I want my friend in New York to talk with me over the telephone, I must take down the receiver and listen. He may be ever so willing to speak to me. He may have that to impart which would be greatly to my advantage. He cannot talk to me from New York at all until I have done my part at my end of the line in New Haven. Prayer is the act of taking down the receiver and listening until one finds himself in personal communication with the Father.

In His infinite goodness, God is continually broadcasting His help. He is doing it right now. This place where we are sitting is filled with it. But if I would enjoy my share of that divine help, my own receiving apparatus must be adjusted and attuned to the wave lengths of His grace. Prayer has its own divinely appointed technique. "Hitherto ye have asked nothing in my name. Ask," according to that method, "and receive, that your joy may be full."

Charles Reynolds Brown in *The Master's Influence*; Cokesbury Press.

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Life's Lost Chord

A Sermon by C. G. McCallister*

THE other day I went fishing. Sitting on the bank of the stream I suddenly noticed a piece of bark floating on the surface of the water. It would have followed the current of the stream. But first this swirling eddy and that whirling counter-current would catch it. It reeled and surged. Now it seemed about to escape the clutch of this Charybdis, only to be cast violently into the grasp of another waiting whirlpool.

Forthwith the fishing was forgotten. That small, rotating bark became animated. It changed to you and to me. For much of life is like that today. We have swirled in a vortex of confusion. Our modern philosophy has come dangerously near to making us believe that man is great enough in himself for all needs. The mechanical age has elevated the physical life. An inordinate egoism has come to the fore. Too often we have boasted of man as a demi-god.

For two decades we have lived lives that denied the right of the soul. We have argued that the demands of the spirit were absurd. Humanity denounced the claim that sin stains or that sorrow wounds. We jeered at death. The goodness of love was laughed to scorn. False values ascended to the throne and soon dominated our attitude.

Mankind, becoming desperate, began to do desperate things. Many drifted to the place of moral and spiritual Bolshevism. Victims of cynicism, they broke out in startling statements. Spiritually bankrupt, without courage, bereft of vision, life became "just a leer, a jeer and a jug of gin." Making wise cracks in the face of God and dancing in the primrose paths of cocktails, was thought by many to be life.

Eugene O'Neil, in his play "Strange Interlude," has depicted the spirit of our era in the weird story of the wretched Nina. The theme of the play cannot be judged so much as a problem in morals as the fact that life is essentially meaningless. Struggle for happiness is foredoomed to failure. There is no God, there is no meaning to life. At the end of the play Mardsen begs Nina to "forget the whole distressing episode." "Regard it," he says, "as an interlude of trial and preparation, say, in which our souls have been scraped clean of impure flesh and made worthy to bleach in peace." To this Nina replies, "Strange Interlude! Yes, our lives



C. G. McCallister

are merely strange, dark interludes in the electrical display." The ultimate prayer of poor, distressed Nina is "Teach me to be resigned to be an atom."

In stark reality many a soul in the past horrible nightmare has cried "Teach me to be resigned to be an atom." But it has not worked. We wander to and fro. We winter in Florida, we summer in Maine. We rove from shrine to shrine, but peace and happiness elude us. Our rugged individualism has become our ragged individualism. With Browning's Cleon we cry "most progress is most pain."

Thinking life was to be found in the abundance of things possessed, we sought for ourselves a lovely island of ease. We wooed peace. All the perfect enjoyment of the senses were to be ours. We mastered this and we captured that. Still, under all there was a severe aching emptiness. The very attainment of our senses in beauty and artistry made more acute this wistfulness now so apparent. We were to learn that unloving one grows unlovely, that to dwell in intimacy with greed assures us that our offsprings will have some greedy blood coursing in their veins. There has been too much of facing life alone. Now we are soul-hungry, spirit-haunted men groping for humanity's lodestar. Our existence is facing the paradox of external riches and internal poverty. Ogres and demons are creeping into our man-made paradise. We are not quite as proud of our sky-scrapers as we were a generation ago. On every hand

we see huddled groups of thoroughly frightened people. Our democracy trembles in ghastly apprehensiveness. Leaders in high places, obsessed by the abashing alarm of present day issues, quake and fear to act. Our bedraggled statesmen and our intimidated ecclesiastical leaders grovel in cowering anxiety and alarmed mistrust. It has always been so when humanity rules God out of life. When Divinity is forgotten, man himself will not long seem Divine. It is consciousness of God that keeps us above the brute instincts. To lose our sense of heredity from a Heavenly Father, is also to lose a certain dignity of life. Personality becomes cheap, so cheap that it is lowered below things and material entities. In our relation with people, the failure on our part to see any godlikeness in them, is conducive to treating them as things, as pawns to our personal desires.

Lack of Sense of Divinity

This inability to see God in our fellowmen is propelling our social order toward grievous times. Capital and labor glaring across a table of arbitration, will surely be unable to unite for the common good as long as each party is blind to the god-semblance in the other. Internationalism and nationalism will writhe in the debauchery of war until a sense of Divinity of all peoples is a practical reality. Unless class sees more than animalism in the opposing class, there will be outbursts of violent hatred.

Man lives largely by inspiration. Much of life involves sacrifice. Many realms of human activities require forgetfulness of self. To be able to rise to these requirements involves something more than the chemical reaction within cells or electrical affinity of electrons within the atom. The nobler things of man's existence are accomplished by the process of a Power bigger and nobler than man himself is, coming into the soul of man. By that coming man is raised to a plane of insight and knowledge that is unknowable by any other process. The masterpieces of art, literature, and music come only as man rises to this exalted inspiration.

A storm rages. Uninspired science tells of the experience in scientific terms. The velocity of the wind was 80 miles per hour. The barometer fell. The temperature rose. The rainfall was one inch. The duration was two hours. Another lets the inspiration of the same storm pass over his soul. Inspired by the Power that is greater than life, he, too,

*Minister, Central Park Christian Church, Topeka, Kansas.

sets about to describe the experience. The result is a William Tell Overture.

Life without the inspiration of the knowledge of God is dull and crass. It has no alluring incentives. The soul languishes and dies. Man is a creature of government. Set him down in an environment where brute can secure domination and that same man gets into confusing conflicts. Morals and ethics waver and are trampled underfoot. For God to be absent from life, either individual or corporate, means that the yardstick of human conduct is corrupted. The governments of the people of the world today stand trembling and ill at ease. They waver and totter. The lull breaks into a monstrous storm. Their yardstick of conduct is corrupted. They seek in vain for a heavenly sign. This practical atheism of the time tramples profanely over all the sacred places of our common life. It sees nothing in the universe to reverence. Life's selfishness erects its own pleasure into a rule for action. Mankind adopts the policy which affirms that the end justifies the means. For transient glory we will sacrifice our personal goodness.

We Seek A Sign

Out from beyond the din and noise of our materialistic philosophy, dodging the false values that are crashing round about us; we look anxiously toward the horizon for a sign. Will it be thunder or dawn? Does the church have an adequate message for the occasion? At first glance we have a harrowing horror that the church, too, is inadequate. It is confused by its own babels. The ancient mingles with the modern. Not only mingles but often clashes. Claims and counter claims are hurtled from one embattled sectarian camp to another. The fundamentalist claims the absolute verbal inspiration of the Bible. His nearest neighbor denies as absurd this theory. Such a person refuses to accept as equal all passages of the Bible. He does claim the right to be a Christian. Variant groups insist that their respective tenets of faith and practice must be accepted or one forfeits the right to Paradise.

The stench of denominational competition rises to high heaven. The equality of all Christians before God is theory that meets practical denial in a multitude of denominational activities. The glorious religion of Jesus, his ennobling conception of God's Fatherhood and man's brotherhood is ravishingly raped by sectarian bickering and jealous greed. A divided Protestantism lies prostrate today. Wounds from her own dissenting children have laid low the noble power and grandeur that was once hers. The church is functioning quite as it did years ago in a past now utterly dead. The world's great Teacher called the church into being. It, to be like

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its Founder, was to be a teaching church. That calling has been prostituted to a dead institutionalism. While the public school system has been going from one high advancement to another in the field of education, the church has muddled along with a system whereby fewer and fewer grow the number of those in its educational environment. We grow horror-stricken to read that seven out of every ten children and youth of the United States are not enrolled in any institution offering systematic moral and religious training.

It does seem that the church has failed. It would appear that the church merely pecks upon the impregnable armor of this generation's materialism. We are likely to wail that the pagan force of things has quenehd the spirit of the living church. While conceding this as a reality for the institutional church, we violently deny it for the eternal and imperishable church of the Spirit.

The Kingdom of Jesus

Over 1900 years ago man was living in a turbulent world, made turbulent by ideals of material paganism, economic distress, bondage and revolts. Suddenly a Personality came into that stormy civilization. Into it he hurtled a startling theory, "The time is fulfilled, the

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Kingdom of God is at hand." As time went on this Man with his new ideal gathered together a few followers. To them he told the story of his Kingdom. He gave the charter when he said "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind. This is the greatest and chief command. There is a second like it: you must love your neighbor as yourself. The whole law and the prophets hang upon these two commands."



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Men were to live in a divine society where certain qualities of mind and attitudes of the heart were requisites for participation. It was to be a growing organism that was to end in universality. "Ye are brethren," melted all geographical boundaries. This fellowship of man was the result of the inexorable fact of God's universal Fatherhood. It was so logical: if God is Father of all, then man is brother of all. Universal love was undergirding and enfolding humanity. This Divine Society was to have but one law. Love, which was mutual respect and goodwill, was to govern the Kingdom's subjects. As this law of love was observed, there would be cooperation in harmony. For where men were dominated by holy love, there would be no fear of disrupting influences.

Held in the vortex of a hostile, disunited world, where race and social hatreds still remain a fine art; being a part of a social order, the bonds of which are strangulating force; seeing on one hand a gross individualism that fetes a few with sensual luxury that would shame a Nero while millions beg for a crumb of bread and a board for a bed; looking out of from our pit of materialism, we see in this Kingdom of God, the lodestar of soul-hungry and spirit-haunted men. Deep in every soul is the experiential faith that the Kingdom of God is adequate for all our aspirations.

To have this Kingdom a reality in the world will necessitate many radical adjustments in personal and institutional religion. It will necessitate a God greater and nobler than the traditional conception of the church. We must be done with insistence upon subscriptions to theological formula about God. It does become supremely important that we realize Divine Fellowship with God to be of great practical value. Religion has as its task the urgent necessity of revealing such a noble idea of God that He will not vanish in the presence of the scientific test tube, or under the scrutiny of the microscope. It was never necessary for God to be driven out of the scientific laboratory. It was our pigmy conception of Him that, fearing

lest He be annihilated, took Him out of the maze of truth. Belief involves government of our actions. Belief in God must be more than a personal satisfaction. In creating belief in God, the church must see that God has His rightful place in the life of humanity. It has become highly expedient that our belief in a Divine Being feed the tap-roots of our spiritual concepts. He must irrigate the arid places, provide motive power for right living, give beauty to service, and cast out the degrading curse of indifference to life's higher callings.

Just because it is so vitally necessary for humanity to find an adequate God, it becomes a matter of urgent seriousness that we have an intelligent and workable appreciation of Jesus Christ. Many of the traditional accretions superimposed upon His notable personality must be removed. For the clearest portrait we have of God is to be had in the animated life of Jesus. This will necessitate the removing of Jesus as a dusty idol. Until he comes down out of dizzy heights or out of musty niches of theology, Jesus can never adequately reveal the God needed for mankind's life today. He is none too real. Tragically, we have imposed upon his alluring life and message what almost amounts to blasphemous and unhallowed adhesions of our finite and profane minds. The Jesus of history has little counterpart in our theological Christ of the times.

The Divinity of Jesus must be more effectually proved than is being done now by dogmatic pronouncements of lurid and would-be theologians. We must dare to let Jesus, the Man of human reality, come among us and by His superb Way of Life prove beyond a flickering doubt His eternity, His right to be our Lord and Master. Religion has nothing to fear. To do this would be to again see Jesus regnant before the world. One thing is sure: we do find Jesus in the New Testament; but we can no longer leave Him closed within its covers. Jesus is too big, even for the Bible. If Jesus Christ cannot prove his Divinity, what chance does our pigmy minds have in trying to do it? Unless the church takes Jesus into the work-a-day life the church will lose Him.

There is a very definite and practical part to be played by those who claim the right of God's Fatherhood and citizenship in the Kingdom which Jesus revealed. We must lend our efforts to change the present philosophy of life. This is basically essential. It is all important. It is our hope or our doom. As long as we believe in things as of supreme worth, we shall flounder in the unhappy wallow of materialism. The ultimate reality of spiritual values must be the new philosophy of life. It is an urgent hope of humanity that the finer verities of life shall be verifiable by other

A Musical Party with A Musical Invitation

DO you remember the time when you learned that the spaces between the lines on the musical staff spelled face? A good many in the First Baptist Church of Columbus, Ohio, who received the invitation shown here went back in memory to those days to childhood to find out what it was all about.





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

On Friday night your face to view
We beg of you and your best friend, too,
Let excuses fade, and refusals be there none,
However bad the weather, do not fail to come.



You are asked to represent a song,
It won't be hard and won't take you long,
For example, if the "Red, White and Blue" you'd be
A tiny flag on your person will wear.
See?

Mr. and Mrs. Banning

Of course a guessing contest is part of this party. Awards will be given to those who identify the greatest number

On next Friday eve your  to view
We  of you, and your best friend too,
Let excuses , refusals be there none,
However  the weather, do not fail to come.

You are asked to represent  song,
It won't  hard and won't take you long.

For example, if "The Red, White and Blue" you'd 
A tiny flag on your person will wear.  ?

MR. & MRS.  BANNING 

of the songs. Penance will be required of those who fail in the test. This penance is one of the surprise features of the party. Those who fail will be required to sing for the amusement of the party, the song they have selected to represent.

methods than the external tests of science.

We are told that, physiologically, love is the affinity of germ cells for germ cells. Psychologically, it is described as the result of fixation, the psychic results of glandular activities. But how inadequate that all is! This is especially true in the presence of the beautiful experience some of us have had of loving, and being dearly loved. Life will be vagrant vanity as long as we try to confine it by a scientific formula. Elizabeth Barrett Browning once cried,

"The face of all the world is changed,
I think,

Since first I heard the footsteps of
thy soul."

Put "footsteps of thy soul" into a formula! Love has a scientific value for the soul that will never be found in the test tube.

Life has taken us to many dreary places. It seems to large numbers that fate has played fast and loose with all our cherished hope and urgent desires. Yes, I know! Our "A" string of life is broken. We know not how to transpose life's melody. Our song of life is muted. The deeps seem to be breaking over many. We are about to give up. Life appears so hopeless. "Teach us to be resigned to be an atom," we moan as the final wanton and perverse wave dashes toward us. Ere we sink we make one final frantic grasp. Lo! the everlasting arms. Around us the strong arms of a swimmer. We are safe. God

is a fact. In that moment, as our souls move through the postern gate; we acknowledge that which our souls have long been insisting. Spiritual values, becoming sharable possessions, are ultimate.

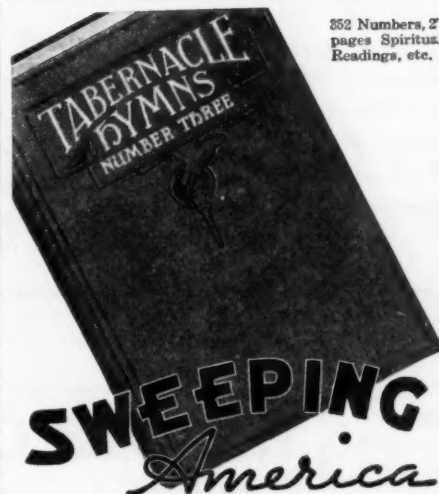
Fight A Good Fight

It's all very well
To strut and to boast,
When you've gained both
Money and fame,
But the man worth-while
Is the man who can smile
When he hasn't a cent
To his name.

There are hundreds of men
Who do very well
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Are close by,
But tremble with fear
When sickness comes near
And they think
They're going to die.

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Is to steer a straight course,
Cleave closely to that
Which is right;
When comes the last day
May you truthfully say:
"I know I have fought
A good fight!"

—Grenville Kleiser.



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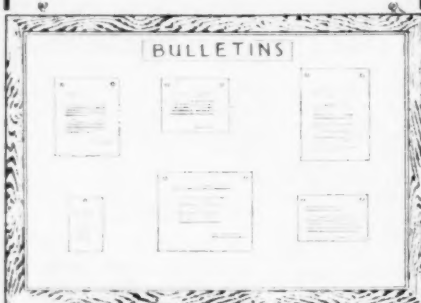
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- B. HOW TO SEE GOD. Matthew 5:8. "Blessed are the pure in heart for they shall see God."
- C. DON'T BE TIRED TOMORROW. Matthew 11:28. "Come, unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."
- D. FAITH AND HEALING. Luke 8:48. "Daughter, thy faith hath made thee whole."
- E. NARROWNESS. Matthew 7:13. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."
- F. FOLLOWING CHRIST. Matthew 4:19. "Follow me, and I will make you fishers of men."
- G. CHRIST AND THE WORLD. Mark 16:15. "Go ye into all the world, and preach the gospel to every creature."
- H. A REGAL COMPLIMENT. Mark 7:37. "He hath done all things well."
- I. FIRE-EXTINGUISHERS. Mark 4:21. "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?"
- J. JUDGING OTHERS. Matthew 7:1. "Judge not that ye be not judged."
- K. WHEN ARE YOU OFFENDED? Matthew 15:12. "Knowest thou that the Pharisees were offended, after they heard this saying?"
- L. CAN RELIGION BE PRACTICAL. Mark 9:60. "Let the dead bury the dead."

M & N. STANDING ROOM ONLY and THOSE WHO STAND BY. Luke 8:45. "Master, the multitude throng thee and press thee." John 19:25. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene and the disciple whom Jesus loved."

O & P. WORLD PEACE or GOD'S PEACE. Matthew 6:9. "Our father." John 14:27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Q & R. THE QUESTING MIND. Mark 9:10. "Questioning with one another what rising from the dead should mean they kept that saying with themselves. Luke 24:6. "Remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

S & T. THE FIRST LAW OF LIFE. Mark 15:30. "Save thyself and come down from the cross." Mark 15:39. "Truly this man was the son of God."

U & V. THE MYSTERIES OF CHRIST. Mark 4:11. "Unto you it is given to know the mysteries of the Kingdom of God." Matthew 13:17. "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them."

W & X. THE KINGDOM OF GOD. Matthew 24:42. "Watch therefore; for ye know not what hour your Lord doth come." John 12:24. "Except a grain of wheat fall into the ground and die; it abideth alone; but if it die, it bringeth forth much fruit."

Y & Z. JESUS AND THE POOR. Luke 18:22. "Yet lackest thou one thing; sell all that thou hast, and distribute to the poor." Luke 19:8. "Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore unto him four-fold."

The government's indifference to religion must not be allowed to become opposition to religion. — *Nicholas Murray Butler.*

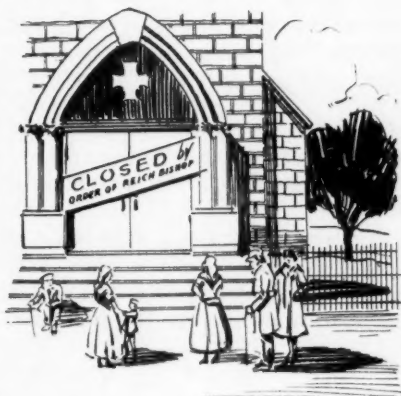
Christianity Faces A Crisis in Germany

By Samuel McCrea Cavert*

THE thousands of Americans who have visited Germany in other years have learned to love its rich forests and beautiful rivers, its music and its culture, and the warm hospitality of its people. Today the rich forests and beautiful rivers are still there, but under the Nazi regime how the spirit of the country has changed! The greatest change is the loss of freedom; everywhere in the Germany of today you feel yourself in an atmosphere that is stifling of liberty. Many of the writers, scientists, artists, musicians and scholars that made Germany one of the educational and cultural centers of the world are now in exile. The privilege of thinking for themselves is fast being taken from the people. Some of the world's great literature has been burned in public by the Nazi government. The controlled press takes its orders from an all-powerful Department of Propaganda and is permitted to publish only what suits the purposes of the government. To put it briefly, the civil liberties which we in America cherish have vanished in the Third Reich.

One of the most crushing, if indirect, indictments of the Nazi regime is revealed in a news dispatch from Oslo, Norway, which appeared in the New York papers last week. It stated that Carl von Ossietzky, renowned pacifist of Germany, is to receive the 1936 Nobel Peace Prize. And how does the Third Reich honor this great leader who has worked to free the world from the savagery of war? Carl von Ossietzky for three years has been in a German concentration camp and has only just been released. His health undermined by his long confinement, he is now in a hospital for treatment. Thus does Nazi Germany regard the world's immortals.

But my particular province is not to discuss the political aspects of Nazi Germany but the religious aspects. My subject is "Christianity Faces a Crisis in Germany." This topic may puzzle many, who are under the impression that the Jews have been the only religious group to suffer. This is a grave misapprehension which has made more difficult the plight of some fifteen thousand Christians who have been forced out of Germany. It is important to remember that while there were about 600,000 Jews in Germany at the time of Hitler's accession, there were at least 1,000,000 Christians of mixed Jewish and Christian ancestry. The Nazi edicts classify all Ger-



mans who have had even a Jewish grandparent as non-Aryan and exclude them from the rights and privileges granted to so-called Aryan members of the State.

So it is not only Jews but non-Aryan Christians who are banned from the professions and from many forms of employment, whose children are denied the privilege of attending the public schools and who are relegated to the economic and social ghetto decreed by the Nazi laws. Many have fled to countries adjacent to Germany, having to leave without passport or identification papers. The country of their hoped-for asylum in many instances apprehends them and sends them back to Germany, where they are thrown into prisons or concentration camps.

Those Christians who have left their homeland are in desperate circumstances. At least twenty-five hundred of them are on the verge of starvation. Centers now operating and serving these refugees in Europe must be supplied quickly with funds if these unfortunate people are to survive.

The plight of these heroic Christians, whose number steadily increases, has weighed heavily upon the hearts of a small group of clergymen and laymen in this country. At the request of Dr. James G. McDonald, then High Commissioner for German Refugees, appointed by the League of Nations, these men about a year ago formed the American Christian Committee for German Refugees. The late Dr. S. Parkes Cadman, one of the world's great Christians, assumed the chairmanship of this Committee. He felt deeply the tragedy of these refugees—fellow Christians, uprooted from their native soil and cast on strange ground without funds or friends. It was Dr. Cadman's hope and belief that the Christian churches in America would

come to the aid of their suffering brethren and provide them with the means of life and sustenance, as the Jews of America, with magnificent generosity and efficiency, have answered the call of their own oppressed.

At the present time in the United States a national effort has been launched in behalf of these exiles. One hundred thousand churches in the United States are being asked to set aside a particular Sunday on or before December 13, or Thanksgiving Day, on which to take a collection for German Christian refugees, or, if this is not feasible, to allocate a portion of the church's benevolent funds for this purpose. The modest sum of \$400,000 raised in this country, together with a similar amount secured on the Continent and in England, will enable 2,500 of the neediest emigres to be transported to countries where they would become self-supporting and where they would be welcomed.

But the threat of Nazism penetrates even beyond the non-Aryan question into the very heart of the Christian Church. The Church in Germany is today waging a life and death struggle. Christianity is fighting for its very existence—for its belief in a loyalty to God beyond and above all other loyalties. There are many evidences that this belief is inconsistent with the Nazi version of State supremacy. It is known that many church pastors have been imprisoned, that they are not permitted in their sermons to criticize any action of the government, that the pulpit as a voice pleading for justice is displeasing to the rulers of the Third Reich. A group of German leaders has even attempted to evolve a new mythological form of religion, a new paganism based on loyalty to blood and soil, to displace Christianity and its emphasis on all mankind as belonging to one family of God.

The struggle to dominate the Christian Church goes on and the heroic church leaders who refuse, at the risk of imprisonment and exile, to betray their faith, are truly the Christian martyrs of our day. Their charges against the Third Reich are summed up in an historic document which was submitted to Chancellor Hitler by ten leaders of the Confessional Movement of the German Evangelical Church. This eloquent memorial denounces such institutions as concentration camps, the widespread espionage system, secret political police, the Nazi tenets of blood, race and soil, the introduction of pagan teachings into schools, the glorification of the "Aryan"

*General Secretary, The Federal Council of the Churches of Christ in America.

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race as superior to all others, and persecution of Jews and Christians alike.

These men plead that "our people may be free to pursue their way in the future, under the sign of the Cross of Christ, that our grandchildren may not one day curse the fathers for having built up a state on the earth for them and left it behind, but shut them out of the Kingdom of God." They say further, again I quote: "When blood, race, nationality and honor are raised to the rank of qualities that guarantee eternity, the Evangelical Christian is bound, by the first commandment, to reject that assumption. When the 'aryan' human being is glorified, God's word bears witness to the sinfulness of all men. When, within the compass of the National Socialist view of life, an anti-Semitism is forced on the Christian that binds him to hatred of the Jew, the Christian injunction to love one's neighbor still stands for him opposed to it."

These clergymen express uneasiness over the fact—and again I quote directly—"that Hitler is often revered in form that is due to God alone, that his judgment is taken to be the standard not only in political decisions but also in regard to morality and justice to our people, and he himself is vested with the dignity of the national priest and even of the mediator between God and the people." It is significant that not one word of this Confessional protest has appeared in the German press.

There is little doubt that National Socialism, in its determination to control completely the mind and spirit of the German people, is jealous of the power that Christianity wields in the hearts of men. Particularly is it anxious that youth be freed from all ecclesiastical influences so that they may devote themselves entirely to the service of the Nazi State.

The chief Nazi leaders of organized youth continually hold up the Church to scorn and endeavor to undermine youth's faith in their religion. An order of the Chief District of the Girls' Organization dated December 5, 1935, forbade not only the women leaders but also all girls to help in any form of confessional work. The signboard of the Hitler Youth at Halle carries the following inflammatory statement (quoting): "Where are the enemies of our Hitler Youth? They are the religious fanatics who still today fall on their knees with wistful looks directed upward, who spend their time attending churches and praying. We, as Hitler boys, can regard only with contempt or derision young people who still today run to their ridiculous Evangelical or Catholic clubs to give themselves up to eminently superfluous religious reveries."

The deification of the German State begins in the cradle. I have here a little prayer which German children are taught to say at meals. In translation,

it reads: "Leader, my Leader, whom God sent to me; protect and preserve my life for long. Thou hast rescued Germany from direst want. I thank thee today for my daily bread; abide with me long and leave me never. Thou art my faith and my light forever. Hail, my Leader." This worship of der Fuehrer the Christian Church rejects as sacrilegious.

There have also been many repressive measures passed against the Church. A Law of the Reich, dated June 24, 1935, deprives the Church of the right to a judicial decision of disputes, and substitutes for it the decision of a political functionary. A decree by the Reich Minister of Interior prohibits the publication of anything concerning church affairs. Actions against individual clergy have included the arrest in 1934 of Bishop Hans Meiser of Bavaria, the conveyance of clergy into concentration camps, the expulsion of clergy from their parishes, at times from their home province, the arrest of 700 pastors in Prussia in connection with the reading from their pulpits in March, 1935, of the proclamation against modern pagans. Clergy have been permanently prohibited from holding Confessional Church services, others have been forbidden to speak in public, in some cases over the whole of Germany.

Typical of the clergymen who have been arrested in Germany is a Protestant pastor who was sentenced to six months in prison for having advised his students not to participate in anti-Semitic demonstrations. The tribunal which passed the sentence declared it an impudence without parallel for a pastor to commiserate with the Jews and treat them as victims of persecution.

The National Socialist view of life, to which all members of the National Socialist organizations must pledge themselves without qualification or restriction, is expressed by the leader of the Nazi Labor Front as follows: "The Party claims the totality of the soul of the German people. It can and will not suffer that another party or party view dominate in Germany. We believe that the German people can become eternal only through National Socialism and therefore we require the last German, whether Protestant or Catholic."

To sign such a pledge and remain true to Christian principles is almost impossible. As a result many Christians who wish to retain their integrity and others who want to rescue their children from the prejudices and racial hatreds being fostered in the German schools are leaving their homeland. The exodus from Nazi Germany continues day by day—a brave band made up not only of Jews and non-Aryan Christians but of liberals, pacifists, scholars, Catholic priests and Protestant pastors—all seeking that freedom which is the birthright of the human spirit.

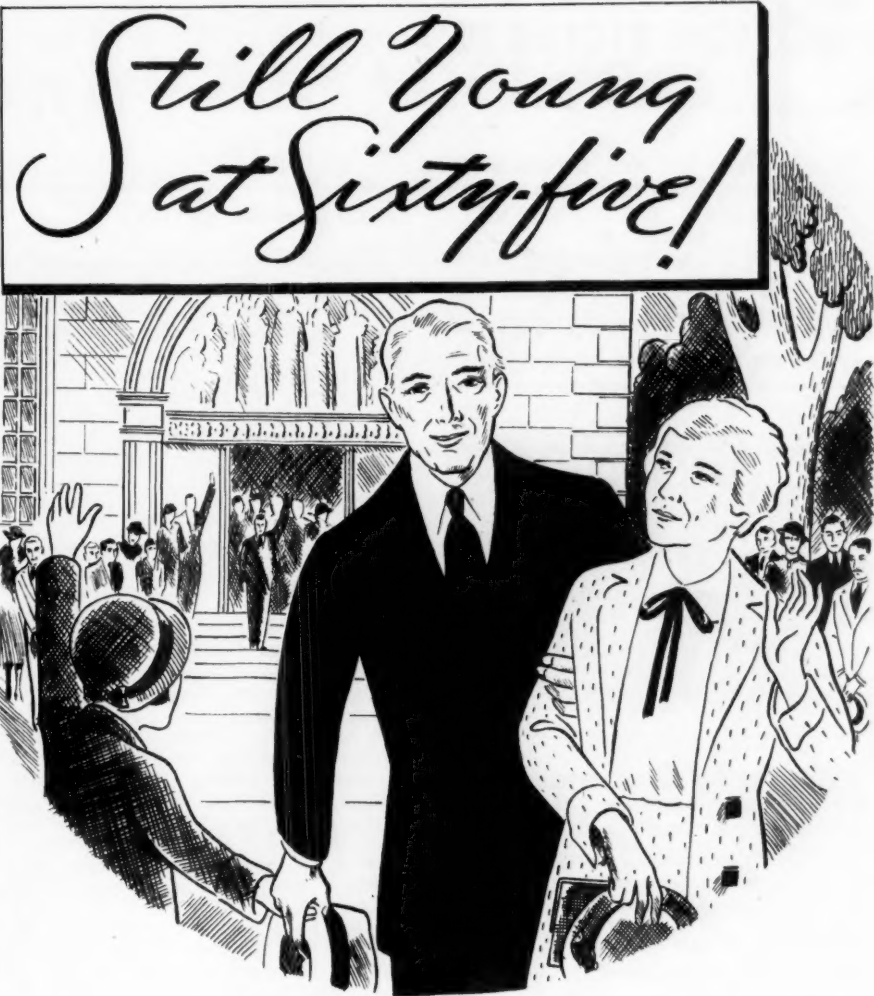
PEACE MOVEMENT FACES CRISIS

The American Peace Movement is faced with a major world crisis. Everywhere armaments are on the increase. Russia has a standing army of nearly a million men. Germany has just extended the period of compulsory military service from one to two years. Mussolini speaks blandly of the fact that the voice of Italy rises from the throats of eight million guns. In France the somber shadows of gigantic military fortresses lengthen in the twilight. In Japan there is worship of the sword. In China there is a belated but none the less determined purpose to meet what is felt to be the menace of Japan gun for gun and sword for sword. In Spain there is now in progress a jamboree of human butchery that beggars description. England has just launched a drastic rearmament program, and factories in that country are producing munitions and military airplanes are working day and night. In the United States we have launched an army and navy program that will cost the American people during the next twelve months at least a billion dollars.

The first step that must be taken by the American Peace Movement to meet this crisis is to be realistic regarding this situation. If we are to keep faith with the dead, we must bring to an end this mad race in armaments. It is not enough, however, simply to protest against an increase in armies and navies. The Peace Movement must combat the spread of fear of which these military establishments are the embodiment. We must combat the tendency toward isolation in all countries. Armaments will doubtless increase until the nations have arrived at a point of political and economic security. The Peace Movement can never afford to relinquish its hopes that there may yet be found a way to integrate its hopes to establish a world community. The League of Nations within recent years has suffered many dismal failures. The fault, however, is not with the League but with the diplomats and statesmen who run the League. Serious attention must now be given to amending the covenant so that it may become an effective agency for the establishment and maintenance of world justice and peace.

The world picture, however, is not altogether a dark and hopeless one. In the United States and Great Britain and Scandinavian countries, to say nothing of the people of other lands, there is a wide spread disgust of the whole war business. The neutrality program of the United States as rightly conceived represents a genuine and determined will to keep this country from involvement in foreign wars. It now appears likely that the military and naval forces of the United States are not to be used in the

(Turn to page 278)



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LIKED LEGION ARTICLE

Editor, *Church Management*

I have read with considerable interest the article in the November issue called "The American Legion Comes and Goes" by William H. Leach, and, as a member of the American Legion and Commander of a comparatively large Post, I appreciate the spirit of tolerance which the author showed in discussing matters evidently not to his liking. It is unfortunate that many other men who feel as Mr. Leach does have been so intemperate in their condemnation of certain things as to hurt the cause which they are seeking to foster.

Of course, the American Legion is different from all other convention organizations in that it represents a complete cross section of American life. Every man who served in the United States Forces during the World War is eligible for membership, and in that emergency there was no question of race, color, creed, character or education. All men physically fit were called: the butcher, the baker, the candle stick maker; the banker, the bootlegger, the bandit, all were subject to patriotic duty. Naturally many served; many who are that type of citizen which have made America the grand, great country that it is.

There need be no apprehension concerning the program of the American Legion and its stalwart patriotism. The small group which Mr. Leach mentioned is the heart of the Legion, the working organization and, if you please, the brains of the Legion, and the play-boy element that throws confetti and directs traffic at improper times and even backs cars into expensive island showcases, is that part which is taking a vacation and enjoying the psychological reaction. There are literally thousands of Legionnaires who live from one convention to another; stinting and scraping to save enough money to attend the next convention so they can turn loose.

It is true that the Legion wanted repeal of prohibition, but that sentiment was not limited to that organization. I remember well the statement made by Bishop Wilson of the Methodist Church, concerning the resolution asking for repeal of prohibition. I cannot quote him exactly, but the gist of his statement was that the resolution was passed by a bunch of staggering drunks, and I have been reliably informed that the good Bishop never was at the Detroit convention.

It is true that there was considerable drinking, as there is at all conventions, but the men who were in the Convention Hall were sober, earnest men striving to do their very best to promote the welfare of the country, and I never have thought it advisable to vilify a man because his opinion on any subject was different from my own. There are thousands of temperate church members and Christians who do not believe that prohibition as we had it is a proper solution of the temperance question, and to attack a man's character because he differs with you does not tend to promote tolerance. I am firmly convinced,

just as the intolerance and arrogance of the liquor interest brought about the 18th Amendment, just as certainly the intolerance and, if you please, arrogance of a number of dry leaders was more instrumental in repealing the 18th Amendment than any action of the American Legion.

I enjoyed Mr. Leach's article immensely and I again commend him for the spirit of friendly criticism of our weaknesses, which are many, and his sympathy with our program, which we deem a worth while one.

Frank A. Ropke,
Commander Jefferson Post.
Louisville, Kentucky.

MAKING WITHERED HANDS USEFUL

It is interesting to see how that "withered hand" in the synagogue affected Jesus. *It was a useless hand, non-productive, non-serviceable.* It was doing no good in the world. To all intents and purposes it was as dead as if it were buried. Jesus brought it to life and usefulness again. What an appropriate act for the Sabbath! There are plenty of withered hands in the church today; and plenty more that never come to church, but loiter around in easy chairs before the fireplace and radio. How shall we put new life and energy into these withered hands and set them at work again in the church? Jesus sent the nervous energy once more through the nerves that controlled that withered hand, and it was no longer paralyzed. There was new purpose in it; and its power was restored. Likewise with the withered hands in our churches. We see them sitting in the pews; perhaps not even listening. They are withered for lack of purpose, consecration, spiritual ambition to serve. Often such folks have talent, education, ability, power for great usefulness. Their withered hands are a mighty challenge to us teachers.

George Walter Fiske in *Studies in Spiritual Energy*; Fleming H. Revell Company.

Peace Movement

(From page 277)

future for the protection of economic interests abroad, nor is it to be expected that the army and the navy will be summoned to action to protect and defend Americans who insist upon roaming about in areas of military conflict and disorder. This shift of public opinion and this liquidation of a "spread eagle" patriotism can only be regarded as tremendous gains for peace. Moreover, there is to be convened in Buenos Aires, on December 1, a Pan-American Peace Conference, and the American Peace Movement is hopeful that this conference may lay the basis for an enduring period of good will between and among the nations of the western hemisphere. To this limited extent at least we are seeking to keep faith with the dead.

Walter W. Van Kirk.

• THE EDITORIAL PAGE •

Does Your Church Have A Debt?

DOES your church have a debt? Does that debt bother it? Have you wondered just what you ought to do about it now? Well here is our idea.

If the creditor is satisfied with the present situation and interest and principal payments are being made regularly, try and forget about it for a while. There is almost sure to be a friendlier attitude on the part of loaners of money. Here and there we hear rumors that character loans are, again, to be made. This should be to the advantage of of the honest church which has sought and succeeded in meeting its financial obligations with regularity.

But is the mortgage holder dissatisfied. Is he asking for a settlement? Is the thing, evidently, in a jam? Then you may be forced to do something about it.

The first step is to find just how generous the creditor can be. How much of the principal can he wave for "ready cash." Just what are the best terms he will make for a settlement.

Let's assume that that is now settled.

Next plan to raise the money necessary.

Raise it through outright giving if you can. There is no substitute for sacrificial giving in the instance such as this. Perhaps a professional fund raiser should help you to take the burden from the shoulder of the minister. Canvass the situation first to see if you can't raise the pledges in this way. Probably the payments should be spread over a three year period—but no longer.

Now suppose the canvass shows that the money cannot be raised through outright giving. What then?

We suggest that you try to borrow it from members and friends of the congregation. Divide your mortgage up into small notes. Bring out the money in savings banks. Offer a small rate of interest—3% or 4%. It will strengthen the morale of your church to have its own members invest in the proposition in this way. We suspect that they will be more conservative in selling their proposition to themselves than they would be if selling it to a bank.

Plan some secure way of building up a reserve fund to pay these notes when they fall due. Or plan to spread them over a period of years so that a certain number are to be paid each year. We suggest that savings through life insurance is a fine way to build the fund. Twenty year endowment policies, with the principal paid by the church will build a safe fund to pay the amount due in twenty years. That is not too long a time for the amortization of the capital indebtedness.

If you find that even this plan is impossible in your church, then, perhaps, it may be wise to dicker with some insurance refunding plan or other scheme which has been involved to meet the exigencies of the depression years. But try these other methods first. It may pay you to call

in a consultant or campaign leader to get them across. The investment may prove to be the best that you ever made. You might better have such a man in your employ than in the employ of the insurance company which is planning to finance your debt.

But here, we think, are the steps in a progressive solution of your debt problem.

Adjustments On Mortgages

HERE and there reports come to us of churches which have been able to secure liberal adjustments on their mortgaged indebtedness. We know of churches where the trustees have been enabled to get as much as one-half off the face of the mortgage by making an effort to clean up the balance.

Most of these instances will be found to lie in banks which are being liquidated. The churches which have loans from such banks seem to have an advantage which their neighbors, who picked safer banks, do not possess. This wash-out of the indebtedness means a loss for someone. The depositors of the bank will probably take it in the end. We leave the question of the ultimate morality of such a course to the individual churches and merely point out that the practice is quite common.

We have yet to hear of a church which has declined such an adjustment on moral grounds. We know many which have thought they could not raise the amount necessary even under the adjusted condition.

Church Must Not Say "Corban"

THOUGH churches and religious institutions are not subject the provisions and assessments of the state and federal social security acts they cannot morally release themselves from the obligations of such legislation. They must endeavor in some way, through denominational pension funds, or investments in commercial insurance companies, build social security for their employees.

Some of the denominational pension agencies now permit the local churches to include clerical office help in the benefits of the pension. Some may even include custodians, though of any instance of this the editor has no knowledge. It is up to the individual churches to avail themselves of the privileges which are thus offered.

The churches have been in the vanguard of the forces agitating social security. The real test is now at hand. Are the churches willing and able to do for their own employees that which business will do, under these new provisions, for its servants?

Surely no church has a right to evade such social responsibilities on the ground that it is "given to God."

Will You Observe These Dates?

HERE are two new anniversaries for churches in February.

First, the American Social Hygiene Association suggests that February 3rd be observed as National Social Hygiene Day. The Sunday before would be an appropriate day for any reference in the churches. The purpose of this day is to bring before intelligent people the truth about syphilis and gonorrhea. An outline for a popular talk on the subject has been prepared by the association and will be sent upon request. The address is 50 West 50th Street, New York City.

Secondly, The Association for the Study of Negro Life and History, Inc., asks that the week beginning February 7th, be observed as Negro History Week. In order to help us in the proper observance of this week the association will be glad to send you, without cost, on the meaning of the week which contains some valuable Negro historical matter. This, it seems to us, is a proper extension of Race Relations Sunday. To secure the booklet, address the Association at 1538 9th Avenue, Washington, D. C.

We commend the purpose of these special occasions.

The State of the Church

(From Page 267)

turn. The ends select the means. These questions belong to the sphere of ethics and, from the Christian point of view, of religion.

Thus the Church, the guardian of religion, finds itself in this paradoxical situation. It must secure greater freedom of action from the pressure of our society that in integrity of spirit it may give ethical guidance to this very society which is increasingly aware that its most serious problems are ethical.

In this connection we are impressed by the number of forward-looking laymen, some of them of large business responsibilities, who are as sensitive to the ethical issues involved in many social situations as any members of the clergy. They are feeling their way ahead and are eager for light. They need to be made more aware of one another, and to be enabled to meet one another for purposes of common counsel, under the auspices of the Church.

One more evidence that the struggle of the Church to find and to be itself has well begun is indicated in the "return to theology" on the part of many of our younger leaders. Even though some of the new theological trends may prove to be important only as correctives of past tendencies, it is clear that the basic issues which concern God and Christ, personal salvation and world redemption, are no longer to be avoided. Christianity is again becoming a way of thought as well as a way of life. Christianity promises to confront the secular, materialistic philosophy of western civilization and the new totalitarian philosophies of central and eastern Europe with a message which contains a view of the whole of life. For the whole of man's life and not a part of it is lived under the eye and within the hand of God.

III.

What now of our needs? We have referred to various trends which indicate that an unconscious urge toward disentanglement from dominant forces and attitudes of mind in our society is at work in the Church. What may we do

consciously to accelerate or guide these trends?

Our immediate task is to summon our churches to repentance for personal and corporate sin. We need to repent of our concessions to the world. Clergy and laity alike have yielded to the world's standards of success and to the world's methods of attaining success. As members of institutions we are under the burden of corporate guilt. How can such a divided Church as ours point the way to international concord with all the limitations upon national sovereignty and national freedom of action that such an end involves? How can we rebuke political leaders for their mixture of motives when there is such a dilution of purity of motive in our own appeal? How can we challenge the vested interests which oppose moral advance in our economic life when the Church's own vested interests in property, prestige and tradition hold it back from a great adventure for God? A genuine searching of heart on the part of our churches is the first necessity of spiritual renewal.

From repentance we need to go on toward a common faith. We make no plea for a creed handed down by some ecclesiastical authority but we would urge all Christians everywhere to examine their own faith as never before, to discover the great common elements which are the fountain source of the Christian movement in the world. There are rigidities in our creeds which are not of the essence of the Gospel. There are transient intellectual modes of thought to which we need not adapt ourselves. Must the Church not gather itself together in this hour when the world craves leadership and proclaim its central message in no uncertain voice? Surely the transcendent God, the ultimate object of our devotion, our only sure standing-ground in the midst of time, the God who became incarnate in human history in Jesus Christ, the God who released the dynamic for the regeneration of mankind in the Cross, the God whose living spirit continues in the Church, the Body of Christ, guiding and sustaining it until the kingdoms of this world have become the kingdoms of our

Lord—surely God is calling us today to explore the possibilities of communion in faith as in other generations He has called us to individuality in our forms of witness.

And not only must we seek a common faith, we must seek a common conscience. The lack of a common conscience in the Church is a great liability as it faces the new moral issues which are presented by our society. It is because the members of our churches, particularly of the comfortable middle class, do not feel the evils involved in the concentration of wealth and the poverty of the masses that the Church is prevented from furnishing adequate moral and spiritual leadership for the removal of these evils. Millions of unprivileged folk feel the pressure of these evils and many forward-looking and humane souls outside the churches feel them. Until the leaders of the churches, lay and clerical, local and national, really feel these evils and develop a common conscience in respect to them, we shall probably continue to substitute pronouncements for leadership. What is needed most today is the actual growth of fellowship. This seems to us the central guiding principle of the Christian conscience in these times. Wherever the barriers of economic, racial and nationalistic differences impede the growth of fellowship, there the Christian conscience demands that these barriers and not fellowship should give way.

Finally we need an increasing consciousness of the Church as a World Christian Community. To an extraordinary degree the loyalties of our membership are concentrated on the local church. There is a declining measure of loyalty to the denomination. There is very little sense of loyalty to the Church as a universal order of human life, an order far greater than the local church or the denomination. By every means in our power the vision of the Church as a World Christian Community must be made luminous and our devotion to it strengthened.

The practical need of the emphasis on the Church as a World Christian Community is acute. Such an emphasis will put the enterprise of foreign missions in its proper and permanent setting. And it is entirely possible that our people will give of their substance to a co-operative World Christianity in a measure even exceeding their gifts to the pioneering missionary efforts of the past.

We need this emphasis, moreover, as a guiding principle in dealing with the vexed problems emerging in the relations of Church and State. Only as our members catch a vision of the Church as a World Christian Community are we likely to find solutions for these problems which will preserve for the Church the freedom essential to its universal mission. And only as they retain that vision are they likely to resist absorption into new political faiths built around race, and class, and nation.

As a matter of primary strategy, it is our conviction that we need to concern ourselves more than we have with the solid spiritual core of our membership. It is this central group in every church that must be enlisted in evangelism, education, worship, and the enterprises of the World Christian Community. These groups of people who have heard the call of Christ to a complete commitment of the whole of their lives need to find one another. It is not impossible that a profoundly devoted nucleus of Christians, increasingly aware of their common faith, of the demands of a common conscience, and of the vision of the Church as a universal order may overcome the inertia of local churches and move them out to the position of moral and spiritual leadership in our society that they should occupy.

In the middle ages, the work of various religious orders profoundly affected the life of a Church which had become unduly entangled with its world. Somewhat similar movements adapted to modern conditions and embracing laity and clergy may be needed today. The Puritan movement of the sixteenth and seventeenth centuries which had different manifestations among different peoples and religious groups but which was energized by a powerful centralizing faith and conscience, may be an even more pertinent illustration of the kind of development we need now. Above all should we seek to recover the original genius of the Christian movement in the Apostolic age. To that period Christians of every generation have gone back in order to go ahead.

The Christian Church needs to disentangle itself from various forms and habits of mind characteristic of our present society that it may take hold of the moral and spiritual issues of that society with greater sincerity and power. The recovery by the Church of the assurance

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Direction in Prayer, edited by Patrick Thompson. Morehouse Publishing Co. 215 pages. \$1.50.

Samuel Babcock Booth, bishop of Vermont, writes the introduction for a study of the devotional life written, evidently, by seven members of the extreme Anglo-Catholic party within the Anglican Church. This is partly indicated by the sub-title, "Studies in Ascetic Method," and still more by the treatment of the theme. There are three divisions; the first on the theory of prayer, its dogmatic basis, its theory and practice historically considered and its scientific classification; the second on some methods of prayer, particularly those of St. Ignatius and Saint-Sulpice and the third on direction in prayer, in the purgative and illuminative ways amongst others. A brief appendix deals with the teaching of children to pray.

Those who will gain most from this book are the ones who appreciate and practice the Anglo-Catholic emphasis. For the rest of us who are Protestants the book will be instructive rather than gripping, for our conception of prayer is not so specialized. **F. F.**

The Nazi Party, the State and Religion by Adolf Hitler. Friends of Europe. 10¢.

A Talk to Those About to Wed by Addison W. Baird, M.D. The Addison Press. 10¢.

The Need for a Secretary of Peace by Frederick Kettner. Biosophical Institute. 10¢.

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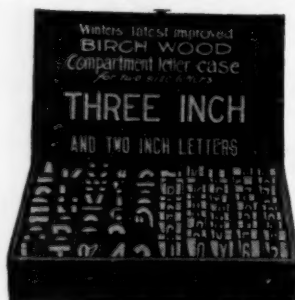
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